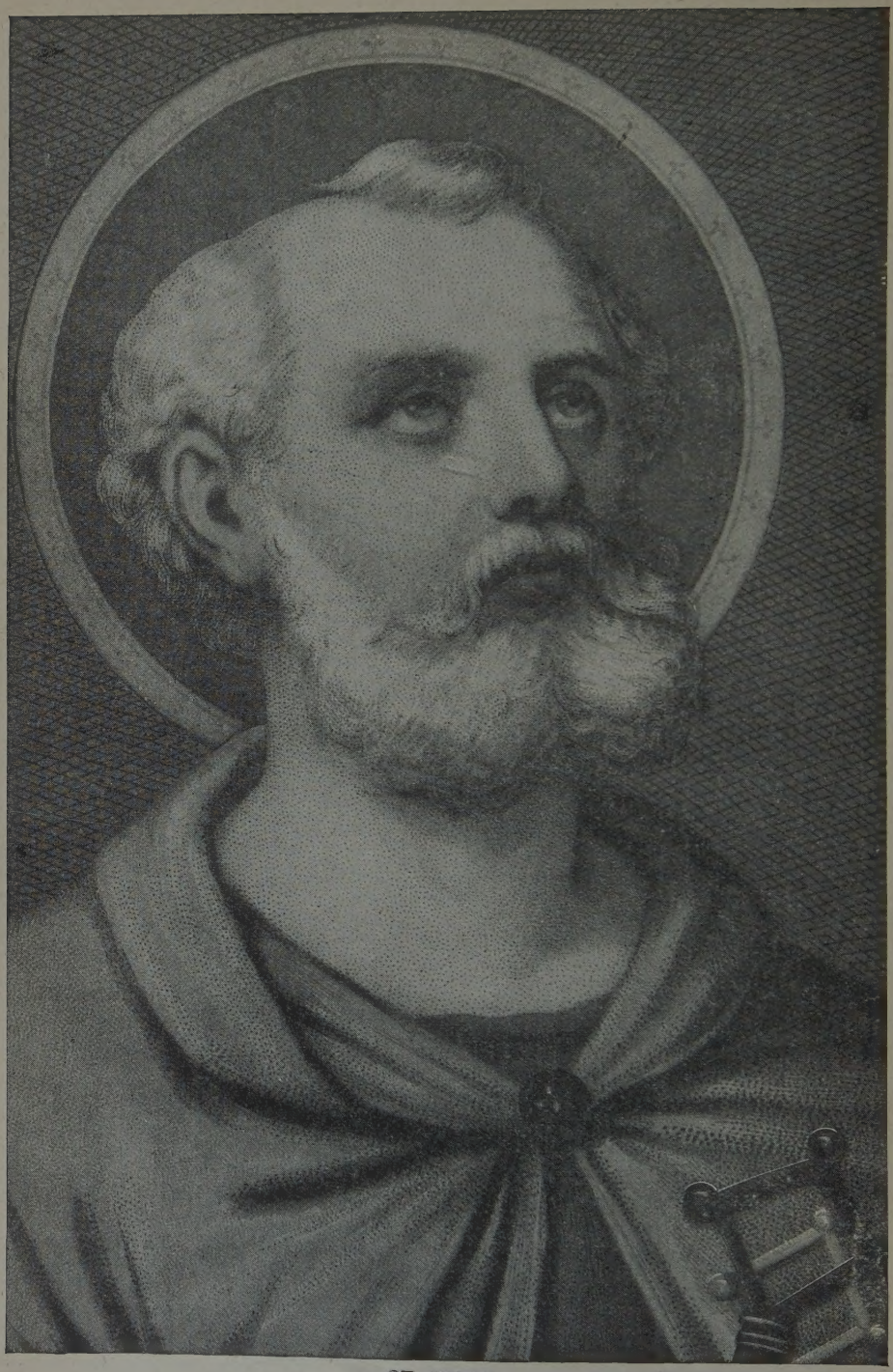

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His Holiness Pius X.

THE PIUS X. LIBRARY—HANDY-VOLUME SERIES.

The Catholic Church

THE

TEACHER OF MANKIND

FOR THE INSTRUCTION OF

THE CATHOLIC PARENT IN DEFENSE OF THE FAITH, THE CATHOLIC YOUTH IN THE STEPS OF JESUS, AND THE CATHOLIC CHILD AT MOTHER'S KNEE.

EMBRACING

I. The Life and Work of Our Holy Father Pius X. Priest, Prelate, Patriarch and Pontiff.
II. Sacred Congregation of the Propaganda Fide for Conversion of Non-Catholic Countries.
III. The Catholic University of America; The Beacon Light of Higher Catholic Education.
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The Teaching of the Faith by means of Questions and Answers.

Selected from the Works of

THE MOST EMINENT AUTHORITIES OF THE CHURCH.

SUMPTUOUSLY ILLUSTRATED

Volume I.

Published with the Imprimatur of

His Grace The Archbishop of New York.

NEW YORK:

THE OFFICE OF CATHOLIC PUBLICATIONS.

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Nihil Obstat

Remigius Lafort, S. T. L.
CENSOR.

Imprimatur

Johannes M. Farley, D. D.
ARCHIEPISCOPUS.

New York, January 5, 1906.

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Address Editor, Lock Box 842, New Haven, Conn.

INTRODUCTORY

This Handy-Volume Library comprizes a condensed compendium of the Doctrines and Teachings of the Catholic Church.

The Fundamental Teachings of the Church in regard to her Dogmas, Sacraments and Sacramentals, in form and style adapted to our own time and country, and in a manner to stimulate the interest, instruct the mind and impress the heart, is presented in separate and suitable departments for young and old, from the pen of Rev. S. B. Smith, D. D., author of "Canon Law." This department of the work treats exhaustively of the Sacraments of the Church, the channels through which Divine Grace is imparted to the soul, also the Sacramentals, or Catholic Truth in signs and ceremonies, giving the meaning and significance of the beautiful and solemn rites of the Church.

The Church in every age has been especially solicitous for the welfare of the youth entrusted to her care, and has never neglected to impress on parents the necessity of instilling into the minds of their children a knowledge of the teachings of religion, and of the duties of life. It is to facilitate this task that the section containing Sunday Readings and Instructions for the Catholic Mother to the Children at her knee has been specially prepared for this work. It embraces readings for every Sunday and the principal feast days of the year, adapted to young minds, and yet of so pious and lofty a character as to be equally instructive for adults. This is from the writings of the Countess de Flavigny, which bear many high endorsements.

The first volume appropriately opens with a biographical sketch of His Holiness Pope Pius X, the two hundred and sixty-fourth successor of St. Peter. What lofty thoughts are inspired by this long line of Pontiffs, connecting the Catholic Church of to-day with unbroken links with the sacrifice of Calvary!

The chapter on Biblical studies and the defence of the Holy Scriptures by the great Pope Leo XIII is, and will remain of historic interest. The Catholic Church has always been the true guardian and defender of the word of God. She alone is

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empowered and accredited to expound it. And hence we see today her consistent attitude in relation to Biblical teaching, while many of the sects have practically rejected the truths of the Bible, in whole or in part.

The Teachings of the Saints in their own words constitute a collection of pious readings on the chief virtues, while the defence of Catholic Doctrine is a clear and unanswerable exposition of Catholic dogma and doctrine, and a complete refutation of the theories of modern scepticism and unbelief.

The Catholic Church has been distinguished in every age and country for the number of her Saints, and pious adherents. She alone has proven herself capable of producing those high types of saintly souls that have been the admiration of the world. Their deeds and words afford continual examples for the guidance and imitation of pious children of the Church in all times and places. Therefore perusal of the lives of these Great Lights of the Faith, both men and women, will afford the reader a convincing testimony of the glorious results of Divine Grace, through the Sacraments of the Catholic Church, as exemplified in their holy lives and heroic deeds.

The explanation of the Holy Sacrifice of the Mass, by Canon Oakeley, will be found instructive and edifying; while the Confraternities and Sodalities, with their origin, diffusion and benefits of each will be found of more than ordinary usefulness to the many members of these socities.

The story of the great missionary institution, the Propaganda de Fide, with its motive and results will engage the reader's attention; while the foundation and progress of the new Catholic University at Washington, an institution destined to exercise a great and beneficent influence on the Catholic Church of the Republic, will appeal to the interest of all.

The work is essentially a Family Library, selected from the writings of the most eminent authorities, designed to interest, educate and elevate every member of the Catholic family from the youngest to those of maturer years, including those of limited education as well as the most learned.

Jeremiah C. Curtin, Ed.

LIST OF AUTHORS.

This work comprises entire subjects or selections from the following eminent authorities and Saints of the Church, whose names, together with the Imprimatur of His Grace the Most Rev. John M. Farley, Archbishop of New York, will form a passport to the confidence of Catholic readers everywhere. The authenticity of the work is assured by the fact that, under the direction of His Grace, every page was carefully examined word for word, before publication, by the Rev. Remigius Lafort S. T. L., Official Censor of the Archdiocese.

JEREMIAH C. CURTIN, *Editor.*

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Pope Gregory the Great, Pope Pius IV., Sts. Ignatius, Bernard, Ambrose, Augustine, Antoninus, Theophilus, Philip, Francis of Sales, Teresa, Paul of the Cross, Benedict Joseph Labrie, Vincent of Paul, Charles Borromeo, Rose of Viterbo, Leo, Prosper, Macarius, Polycarp, Fulgentius, Gregory, Gregory Nazianzen, Gregory of Nyssa, Cyprian, Bernardine of Sienna, Ephrem, Innocentius, Louis of Toulouse, Alphonsus Liguori, Frances of Rome, Catherine of Bologna, Methodius, Vincent of Lerins, Bernardine of Sienna, Felix of Cantalicio, Angela of Merici, Margaret Mary, Antony, Catherine of Genoa, Ephrem, Isidore, Cyril, Anselm, Columban, Eucherius, B. C. Francis Borgia, Isid, Hisp, Philip Neri, Dionysius, Louis, Thomas of Villanova, Mary Magdalene de Pazzi, Jerome, Dorotheus, Syncletica, Francis of Assisi, John Climacus, John Chrysostom, Cyprian, Thomas Aquinas, Basil, Bonaventure, Pacomius, Catherine of Sienna, Leonard of Port Maurice, Paul, Hermit, Peter of Chrysologus, Irenæus, Francis, Edmund, Theodorus, Dominic, Maximus, Vincent Ferrer, Clement, Jane Francis de Chantal, Nilus, Edmund, Narses.

Blessed Giles of Assisi, Rizzerio, Baptista Varani, Laurence Justinian, Peter Claver, Margaret Alacoque, Albert the Great, Venerable Da Ponte, Cure d' Ars, Eudes, John Berchmans, Anna Maria Taigi, Blosius.

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PIUS X.
HIS FIRST APPEARANCE IN PONTIFICAL ROBES.

The Right Rev. William H. O'Connell, Bishop of Portland, Me., and formerly rector of the American College in Rome, knows Pius X, perhaps, better than any other American prelate, having visited him many times when he was Patriarch of Venice.

"On all these occasions," said the Bishop, "I was struck by the urbanity of Cardinal Sarto's manner. His singular simplicity, mingled with dignified reserve, is eminently ecclesiastical. None who approached him or knew him even slightly could help being impressed by his lovableness. At the same time it is manifest to the observant he has great reserve power, possessing the same tranquillity that characterized Leo XIII.

PIUS X. AS PATRIARCH OF VENICE.

VENICE is the only city in Italy which has a Patriarch as its hierarchical head. Previous to his elevation to the Pontificate, Pius X occupied that exalted dignity. He was not known to the world at large, and yet few members of the Sacred College were gifted with greater parts than Cardinal Sarto. To his colleagues and people he was known as a man of great learning, for he preached great sermons, and had written important books on virtue and morality. He was born in the North of Italy in 1835.

Two Hundreth and Sixty-fourth Successor.

HIS HOLINESS, POPE PIUS X.

The new Pontiff's assumption of the name Pius X may be interpreted as meaning he has special reverence for Pius IX, whose reign was marked by the apostolic care of the Church rather than for the public prestige of the Papacy. In temperament he is much like Leo's predecessor. He has the same lovable character, the sympathetic and fatherly manner, which ever distinguished that great Pontiff.

He is a man of the people, and in that differs from his immediate predecessor. Pius X is not so much the scholastic as the wise and kind man of affairs. In other matters he is distinguished for his artistic temperament. He always has displayed great interest in music, and is the patron of Don Lorenzo Perosi, the now world-renowned young priest-musician, who, under the patronage of the Cardinal of Venice, has become the best living composer of ecclesiastical music. Ecclesiastical music will receive a tremendous impulse through the influence which in that respect the young priest-composer naturally will exert upon his exalted protector.

GENERAL VIEW OF THE VATICAN GARDENS.

IN his Lenten pastoral for 1877, Leo XIII, then Cardinal Archbishop of Perugia, thus alludes to the hypocritical pretense of the oppressors of the Church, as justifying their actions under the abused and vague term of *civilization*: "If people turn into ridicule the word of God and of him who represents God on earth, it is because civilization requires it. It is civilization which demands that a limit should be put to the number of churches and of the ministers of worship, and which, on the contrary, asks to have the dens of sin multiplied. It is civilization which calls for theatres without good taste and without any respect for modesty. In the name of civilization they give usurers liberty to exact the most enormous interest, and speculators to realize the most dishonest gains. It is in the name of civilization that an immoral press poisons souls; that art prostituting itself, defiles the sense with hideous figures, and thus opens up the way to corrupt the heart. Hence the beginning of that struggle (*Kultur Kampf*) which its authors call the battle for civilization, but which with greater propriety should be called the violent oppression of the Church."

SUNOL'S STATUE OF CHRISTOPHER COLUMBUS.
Designed for Central Park, New York.

Introductory Chapters

The Life of Christopher Columbus

OR

THE PLANTING OF THE CROSS IN THE NEW WORLD

By John Gilmary Shea, LL. D.

CHAPTER I.

The early Life of Christopher Columbus—His first Voyages—Terrible Naval Engagement near Lisbon—His wonderful Escape—His Scheme of crossing the Atlantic—Genoa, Venice, and Portugal refuse to aid him—Home in Genoa—At Palos—Father Marchena and the Convent of Santa Maria de la Rabida—He starts for the Court of Ferdinand and Isabella.

GENOA, one of the great commercial republics of Italy, a city of long historic fame, was the birthplace of Christopher Columbus. His family were genteel—not above honest toil, but people of culture. His father, Dominic, possessed some small property at Genoa and places near it, and at the same time was a comber and weaver of wool. They were, therefore, comfortably off, and Christopher was born in a house belonging to his father outside the city walls where the road winds off to the little town of Bassagno. Tradition, which recent proof sustains, shows that the future glory of Genoa was baptized in the hillside church of Santo Stefano di Arco, by the Benedictines who presided there.

He was the eldest son, and the hope of the house. His father sought to give him an opportunity to acquire knowledge greater than his own home afforded him. The commencement of an education had been laid in Genoa, and before he reached his tenth year Chris-

topher was sent to Pavia. Here some one attached to the University for three years instructed the boy, who evidently showed aptness for learning, and diligence. At his early age he could not have followed the course of the University, but he acquired the rudiments, a knowledge of Latin, and some insight into mathematics. But he was naturally a student and a lover of books.

Back again to the narrow street of Genoa, where his father's place of business was, came the boy, his imagination fired by the glimpse into learning, the open sea beckoning him to its life of adventure and freedom. Obedient to his father, whom he ever honored through life, he took his place in the workshop and sought to mould himself to the quiet life of commerce. But he yearned for action in the career where his grand-uncle was already famous.

At fourteen he was already on shipboard. Docile, prompt, eager to learn, eager to advance, he was one to win his way with his commander and with all. His voyages carried him over most of the Mediterranean, from the Straits of Gibraltar to the Archipelago. That sea was at that time swept by corsairs which sailed under the Crescent, and made war on all Christian flags. Every merchant-ship went armed, and a sea-fight was often the incident of a voyage. Young Christopher in one of these engagements received a deep wound, which, though healed at the time, broke out in his later years and endangered his life.

In 1459 Christopher had become an officer under his grand-uncle, who commanded a fleet for King René, of Anjou, then seeking to win his kingdom of Naples. It is evident that young Christopher did his duty well, for René sent him in command of a vessel to cut out a galley from Tunis, which had become notorious for its ravages on Christian commerce.

That his love of adventure and discovery was stimulated by a high religious purpose is shown by the following words of the Holy Father:

"There are, without doubt, many men of hardihood and full of experience who, before Christopher Columbus and after him, explored with persevering efforts unknown lands across seas still more unknown."

"The eminently distinctive point in Columbus is, that, in crossing immense expanses of the ocean, he followed an object more grand and more elevated than the others. This does not doubtless say that he was not in any way influenced by the very praiseworthy desire to be master of science, to well deserve the approval of society, or that he despised the glory whose stimulant is ordinarily more sensitive to elevated minds, or that he was not at all looking to his personal interests. But above all these human reasons, that of religion was uppermost by a great deal in him, and it was this without any doubt which sustained his spirit and his will, and which frequently, in the midst of extreme difficulties, filled him with consolation."—*Pope Leo XIII., on Christopher Columbus.*

A few years after this we find him on the Atlantic, commanding a vessel in a Genoese fleet, under Colombo il Mozo. His native State was at war with the sister republic of Venice, and they were on the lookout for some rich vessels of the Queen of the Adriatic. They finally came upon them between Lisbon and Cape Saint Vincent. It was a sad spectacle to see Italians thus arrayed against each other, but, as is usual in such wars, the feeling was intense on both sides. All day long the Venetians gallantly resisted the attack of the Genoese. Christopher Columbus had grappled one of the Venetians, and in the hand to hand fight on her deck had nearly forced her to yield, when she took

fire. In a moment both vessels were in flames. But the ships were so bound together by spars and cordage, as well as grappling-irons, that Columbus was unable to disengage his vessel from her burning antagonist. The combat ceased, and as the fires would soon communicate to the powder, the recent antagonists plunged into the sea, the only rivalry being to reach the shore, which a line of breakers showed them some five miles distant. Columbus struck out manfully, spent as he was with the terrible fight, but in his exhausted state he would never have reached the shore had not Providence thrown in his way a large oar, by the aid of which he at last reached land, to turn and look back on the sea, beneath which lay all that remained of the noble vessel he so lately commanded.

At Lisbon, which he had thus strangely reached, he found his brother Bartholomew making and selling charts and dealing in books of navigation, the great Prince Henry having made Lisbon a resort of experienced naval men. The society of these men was very attractive to Christopher, who, joining his brother in business, made it lucrative enough to enable him to send remittances to his father, whose commercial affairs had not prospered. While perfecting his knowledge of geography and arriving at the final theory as to transatlantic voyages, he married Doña Philippa Perestrello, daughter of an Italian navigator who had made many voyages of exploration and died Governor of Porto Santo, one of the Madeira Islands. The papers of this navigator aided him still more, and King Alphonsus, at one of his audiences, showed Columbus some enormous reeds that had been driven across the Atlantic. As early as 1474, we know, by letters of the celebrated Italian cosmographer Toscanelli, that Columbus had already laid before him his plan for reaching Cathay by sailing westward, and that his mo-

tive was the extention of Christianity. But he was not yet ready to submit his plan to the world. This he did in 1476. Like a true son of Genoa he first proposed it to that republic; but they shrunk from undertaking to test it. Venice viewed it with no greater favor.

Discouraged at this, Columbus, weary of the shore and study, from time to time made short voyages, with some extending to the German Ocean and to the North Atlantic, even beyond Iceland.

At last there came an opportunity to lay his favorite plan before the King of Portugal, who began to show an interest in new discoveries. The plan of Columbus was referred to a committee of learned men, one of them being a cosmographer of some note. They rejected it as unwise; but the King favored it so much, that listening to unworthy advice, he secretly sent off a vessel to test the soundness of the views of the Genoese navigator. Providence did not permit treachery to succeed. Columbus, crushed with disappointment and afflicted by the death of his faithful, loving wife, fled from Lisbon in 1484, taking by the hand his son Diego, and was soon once more in Genoa.

But he could not rest. His faith in his plan was intense, and he was no longer of an age when he could waste time in inaction. Again he endeavored to enlist the Republic of Genoa, and failing he set out with young Diego for Spain, entering it unheralded and unknown.

A little out of the petty seaport town of Palos, in Southern Spain, on a high promontory looking over the sea, nestled in the pines that clothe its summit stood a little Franciscan convent, built on the ruins of an old pagan shrine. At the door of this rambling old-time structure Columbus one day knocked, as many a wayfarer did, to ask a little refreshment for his son. The Guardian of the Convent, Friar John Perez de Marchena, entered as he was admitted, and, struck by

the whole bearing of the stranger, asked him of the object of his journey. From one in his guise, the reply was strange enough. He was from Italy on his way to Court to lay an important plan before the Kings, for so Spaniards always called Ferdinand and Isabella, each being monarch of a separate state.

If Padre Marchena was surprised to find his strange guest a man of such ability and enterprising mind, Columbus was no less delighted to find in the Guardian of the little convent of Santa Maria de la Rabida, not only a kind-hearted man, but one of great learning, scientific attainments, and an excellent cosmographer, prized especially by Queen Isabella for his wonderful acquirements and his solid piety and humility, which induced him to prefer hiding his abilities at Palos, rather than display them in the sunshine of the Court.

A friendship was at once formed, close and strong, between the two men, and the deep religious feeling of Columbus, and his studies, made their union lasting. Columbus and his son became the welcome guests of the friars, and in this haven Columbus enjoyed a repose to which he had long been a stranger. Here, guided by this learned man, he extended his studies, and spent much time in prayer. At last, with a higher, nobler courage, with his plan more firm than ever, and an array of learning to maintain it, he set out for the court, bearing a letter strongly commending his project to a man of great influence with the sovereigns. With the freedom of a friend this good man obtained and handed him a sum of money to meet his expenses, and crowned his friendly acts by taking on himself the care of young Diego's education and support. Columbus now bent his way to Cordova, to renew proposals that had been elsewhere rejected.

CHAPTER II.

Position of the Spanish Kingdoms—Columbus at Court—His Plan rejected—Employed by Queen Isabella—Returns to Palos in order to go to France—Padre Marchena again—Queen Isabella resolves to send him out—The little Fleet fitted out at Palos—The Portuguese endeavor to defeat his Voyage—The open Sea—Alarm of Sailors—Land!—He takes Possession in the Name of Isabella—Voyage Home—The Portuguese again—Enters Lisbon—Received by the King—At Palos—Pinzon and Columbus—The discoverer proceeds to Court to announce his success.

THE condition of Spain at this period was a peculiar one, not easily understood without a knowledge of its past history.

When the Roman Empire fell, under the attack of the hordes of barbarians who overran it, and planted new kingdoms in various parts, Spain fell into the hands of the Goths, a warlike race who sprang from what is now called Sweden. These Goths became Christians and ruled over Spain for many years, till in the year 711, the Saracens or Moors who had embraced the religion of Mohammed and conquered all the northern part of Africa, arrived at the straits between Spain and Africa, then called the Pillars of Hercules, but was now to be called Gibraltar, the mountain of Tarifa, one of their leaders.

It depended now on the Goths, whether the religion of Mohammed should enter Europe, or be checked. The Goths were brave, but their king was a wicked tyrant, and his nobles were so incensed at him that some of them actually invited in the Saracens, who reduced all Christians to slavery, giving them no choice between the Koran and the sword, death or the religion of Mohammed.

Roderic, the last of the Gothic kings, met the Saracens in battle in

Xerez and after a bloody engagement was totally defeated and slain, though many believed that he escaped and was shut up, doing penance in some cave or some lonely island, to reappear one day and recover his kingdom.

But the Gothic monarchy fell at Xerez. The Saracens swept over Spain, reducing it all to their power. Only a few brave Christians, under a prince named Pelayo, retiring to the mountains of Asturias, defied the Saracens and after defeating them in several battles secured their independence.

Meanwhile, the Saracens established kingdoms, which ruled with great splendor and magnificence, cultivating art and science. But the little Christian kingdom of Pelayo gained strength, and other Christian kingdoms were gradually formed as they recovered part of the land from the Saracens. Of these the most important were Aragon and Castile, and on the Atlantic, that of Portugal. At last, Ferdinand, king of Aragon, married Isabella, Queen of Castile in her own right, and united the two great kingdoms of Spain. But the people were jealous. Each State remained independent of the other; Ferdinand led the troops of Aragon, and Isabella those of Castile, in the war they undertook to overthrow Granada, the last of the Moorish kingdoms. They were not styled King and Queen of Spain, but the "Catholic Kings."

It was to their court at Cordova that Columbus proceeded: but the Moorish war absorbed all thoughts, and Isabella, though favorably inclined, could promise to aid him only when the war should be ended. His plans were laid before a committee of learned men, none of them however navigators or of great geographical knowledge. They decided against it. Still Columbus was kindly treated and employment given him suited to his abilities. He married again and

remained for six years in vain urging his favorite project. Then he gave it up, and returning to Palos, announced to his friend Padre Marchena his intention of going to France. The good friar wrote to Queen Isabella urging her not to lose so great an opportunity. One of her officers, Luis de Santangel, warmly espoused his cause, and when Granada fell, on the 30th of December, 1491, all seemed to promise a speedy success. But when they began to treat the matter seriously with Columbus they took alarm at the magnitude of his claims. He was to be Admiral of the Ocean, Viceroy of all new found lands, and to receive one-tenth of all the gold, precious stones and other commodities exported from them. At last all fell through, and Columbus started for Cordova to take leave of his family before proceeding to France.

Then Queen Isabella decided to send him out on his voyage of exploration, if she had to pledge her jewels to obtain the money. An officer was soon galloping after Columbus. On the 30th of April a patent was issued, creating him Grand Admiral of the Ocean, Viceroy of all the islands and mainland he might discover, and making the dignities hereditary in his family. The little fleet of three vessels was to be fitted out at Palos, but it was not got ready except with great difficulty, so foolhardy did the project seem to the shipowners and seamen of that maritime place. At last, by the aid of Martin Alonzo Pinzon, who had seen at Rome a map showing land beyond the Atlantic, and had faith in the project, the vessels were equipped.

An old heavy carrack, furnished by the town of Palos, was named by Columbus the Santa Maria; it was old, but still serviceable, and became his flagship. The Pinta and the Niña, the latter belonging to the Pinzons, completed the important squadron, which carried in

all a hundred and twenty men, royal officers, physicians, and a goldsmith to test what might seem to be precious metals. In this party there were an Englishman and an Irishman. After piously attending divine service in the chapel of La Rabida, they moved in procession to the shore and embarked. Early on the 3d of August, 1492, Columbus, having completed all his arrangements, and commended his undertaking to the Almighty, in his friend's little church on the shore, stepped on board his flagship, and hoisting his flag gave the order to sail. He steered at once to the Canaries. Here he made some necessary repairs on the Pinta, and altered the sails of the Niña. Here too he heard that three Portuguese vessels had been sent out to capture him and defeat his expedition. But he eluded them, and his flotilla went boldly into the unexplored sea. That soon assumed a character new to the oldest mariners; and what perplexed Columbus sorely, the needle in the mariner's compass no longer pointed due north, but inclined westward. For a time all went well. Twice the cry of land was raised by Pinzon, claiming the pension promised by Queen Isabella, but it was a mere delusion. The men grew sullen, mutinous and threatening. The life of Columbus was in danger. At last he stood alone. On the 7th of October, led by the Pinzons, the men of all the vessels rising in arms demanded that Columbus should abandon his mad project and sail back. Never did his greatness of soul display itself more nobly. He awed them into submission. He had started to go to the Indies and he intended to pursue the voyage till, by the help of God he found it.

That night was spent in watching, and as Columbus urged, in prayer. At ten o'clock, as he stood on the poop of the Santa Maria, he discerned

a light moving in the darkness. The Pinta then ran ahead, and at two in the morning a sailor on board that caravel, John Rodriguez Bermejo, discovered land. The cannon booming over the western wave announced the glad tidings, and Columbus, kneeling, intoned the TE DEUM, which was chanted with heartfelt joy. The ships now lay to in a reef-harbor of immense size, till morning should enable them to approach land safely.

"If he had not inspired himself from a cause superior to human interests, where, then, would he have drawn the constancy and the strength of soul to support what he was obliged to the end to endure and to submit to—that is to say, the unpropitious advice of the learned people, the repulses of princes, the tempests of the furious ocean, the continual watches during which he more than once risked losing his sight? To that adding the combats sustained against the barbarians, the infidelities of his friends, of his companions, the villainous conspirators, the perfidiousness of the envious, the calumnies of the traducers, the chains with which, after all, though innocent, he was loaded."—*Pope Leo XIII., on Christopher Columbus.*

On Friday, October 12, the rising sun discovered to their eyes an island clad in verdant groves of the mangrove tree; a lake whose clear waters flashed in the morning sun lay near the inviting shore. No sight could be more charming to men whom long absence from land had driven almost to frenzy. Columbus, now flushed with pardonable pride at the triumphant success, arrayed in a scarlet mantle, and bearing the royal standard with the figure of Christ Crucified, landed in his cutter, as did the commanders of the other vessels. Planting the cross he knelt to adore the Almighty, kissing the earth to which His hand had guided the vessels. Uttering a prayer of singular

beauty, which history has preserved, he rose, and named the island San Salvador, Holy Saviour. Then drawing his sword he formally took possession in the name of Queen Isabella for her kingdoms of Castile and Leon.

The island was called by the natives Guanahani, and now bears the name of Turk's Island. And from Hawk's Nest Reef Harbor there burst on the view of the great discoverer so many islands around, that he knew not which to visit.

Some of the party now wandered around, full of wonder at strange plants, and flowers, and birds. Others with axes shaped a large cross. No human beings were seen, but at last a few naked forms appeared and cautiously drew near. The Europeans in their dress and arms were a strange spectacle to them, as they with their copper tint, their beardless faces, their want of all clothing, were to the Spaniards. A friendly intercourse began, and all was gladness.

Columbus planted the cross where he had set up the royal banner, and intoned hymns to thank God in a Christian spirit. Then continuing his voyage, he discovered several other islands, to which he gave the names of Santa Maria de la Concepcion, Isabella, in honor of the Queen, Fernandina, in honor of the King. Then he reached the great island, Cuba, which he named Juana, in honor of the daughter of Isabella, and finally, Hispaña, which, however, retains its Indian name, Hayti.

While exploring this maze of islands the Santa Maria stranded, and became a total wreck. The great discoverer then erected a little fort on the shore of Hayti, in the territory of the friendly Cacique Guacanagari, and leaving in it forty-two of his best men, sailed homeward in the Niña and Pinzon in the Pinta.

Terrible storms were encountered, and Columbus, fearing that he should never see Europe again, drew up an account, which he enclosed in a cask, in a cake of wax, and set adrift. At last, however, the Niña reached the Azores, but the Portuguese treacherously seized some of his men who landed to offer up their prayers in a chapel by the sea. With some difficulty he obtained their release, and continuing his voyage, on the 4th of March he was off the mouth of the Tagus, and, not without great risk, succeeded in bringing his storm-racked caravel into the roadstead of Rastello. Being thus driven into the waters of Portugal he wrote to the King, who at once invited him to Court. In spite of his chagrin at his own want of spirit in declining the offers made by Columbus, John II. now received him as he would a prince. Columbus had written letters to two officers of the Court of Queen Isabella, as well as to the sovereigns themselves. He was however anxious to reach them in person. At Palos the crew of the Niña were received as men rescued from the grave. To add to the general joy, in the midst of their exultation the Pinta, Pinzon's vessel, came slowly up the bay. It had been driven to the Bay of Biscay, whence Pinzon had written to the Court.

After fulfilling at La Rabida and other shrines vows made amid their perils and storms, Columbus with some of his party proceeded to Barcelona by way of Seville, bearing with him in his triumphal progress seven natives of the new-found world, with gold and animals, birds and plants, all alike strange to the eyes of Europe.

CHAPTER III.

Columbus is solemnly received by Ferdinand and Isabella at Barcelona—His second Voyage—Other Nations enter the Field of Discovery—Voyages of Cabot and Vesputius—The Name of the latter gives a Title to the New World—Columbus sails on his third Voyage—His Enemies—Bobadilla—Columbus arrested and sent to Spain in irons—His fourth Voyage—He beholds the Destruction of his Enemies by the hand of Providence—Reaches the Coast of North America—Returns to Spain—Dies at Valladolid—Strange Migrations of his Body—His Tomb at Havana.

THE 15th of April, 1493, was a glorious day for Barcelona. The whole city was astir. The great discoverer of a New World was to enter the city and be solemnly received by Ferdinand and Isabella. Beneath a canopy of cloth of gold, on two thrones, sat the Queen of Castile and the King of Aragon: and on a rich seat by them the Prince Royal. An arm-chair awaited him, who now approached. At the shouts of the people and the sound of music all eyes turned toward the city gates, and ere long the banner of the expedition was seen by the courtiers around the throne, as the procession made its slow way through the wondering crowd. The sailors of the Niña, with the strange products of the New World, trees and shrubs, fruits and aromatics, rude golden articles, the arms of the natives, birds, animals, and, strangest perhaps of all, several Indians wondering and wondered at. Richly attired, but modest, Columbus advanced. The Sovereigns arose from their thrones to meet him, and extended their hands to welcome the great Discoverer. He bent his knee in reverence, but they would not permit it. Isabella bade him be seated

and covered as a grandee of Spain. Then at their request he made his report of that wonderful voyage and explained how strange and new the islands were in their people, and their productions. All listened with breathless attention to this unlooked-for result of what had so long been regarded as a dream. It was the triumph of Columbus, the triumph of Isabella.

When in that spirit of religion which influenced him and made him deem himself specially raised by God to bear the name of Christ to the New World, he expatiated on the field thrown open to Christianity, all were moved to tears.

Columbus' own letters, and letters of Peter Martyr and others spread the news through Europe. Printing was then fifty years old and the letter was printed in Spanish, in the strange gothic letter of the period. Of this book only one copy is now known. It was published in 1493 and is to be found in the Ambrosian Library, Milan. It is a rare specimen of what the printing art was in that day, and is the first book published on American history. Latin was, however, the universal language, and the letter of Columbus to Sanchez, translated into Latin, was printed again and again.

The favor of the rulers of Spain did not end in the pomp of the reception. Substantial honors were bestowed on Columbus, and a large and well-equipped fleet was at once prepared in which he was to carry over a large body of settlers, domestic animals, and all necessary for occupying the territory. The Grand Admiral with a stately retinue proceeded to Cadiz, and on the 25th of September, embarked in his second voyage in the Maria Galanta, with two other large caracs and fourteen caravels. Among those who sailed with him were Padre Marchena and the illustrious Las Casas. He reached

Dominica on the 3d of November, and soon after an island to which he gave the name of his flagship, Maria Galanta. Keeping on he discovered and named others of the Windward Islands, and then reached Porto Rico, called by the natives Boriquen. When he arrived at St. Domingo he found his fort in ruins. His men had all been massacred. Insubordination had broken out and all had perished in various ways, though Guacanagri, true to Columbus, had endeavored to save them. Saddened as he was at this news, Columbus proceeded to found, at a suitable spot, the city of Isabella, the first European town in the New World. When the works in this city were well advanced, he sent back part of his fleet to Spain, and establishing a post further inland, proceeded on his voyage of discovery, visiting Cuba, Jamaica and some smaller islands. Then he gave his whole attention to his settlement, which was in a very distracted condition, many of the settlers being turbulent and mutinous, with but little inclination to any serious work. Columbus, himself regarded with jealousy as a foreigner, had, notwithstanding his high rank as Admiral and Viceroy, great difficulty in establishing order. When he had, as he supposed, placed all on a better footing, he sailed back to Spain in 1496, leaving in command his energetic brother, Bartholomew. On reaching Spain he found that his enemies had not been idle there, and that a strong prejudice had been created against him.

His two successful voyages were now the theme of conversation in Europe: and the courts which had ridiculed his projects and the reward he claimed, now saw their error and sought to retrieve it. Portugal had, we have seen, been the first to attempt to prevent Columbus from succeeding, and now protested against the famous line of demarca-

tion drawn by Pope Alexander VII. between the Spaniards and Portuguese, and against the Papal Bull confirming the Spanish right of discovery.

England, where Bartholomew had pleaded in vain, now determined to attempt a voyage of exploration. It seems strange that the route of St. Brendan was again followed.

In 1496, John Cabot, a Venetian, by long residence if not by birth, was in England, where he had been established for some years. Full of energy he applied to the King, Henry VII., for a patent to seek new lands.

The cautious, money-loving King issued a patent authorizing Cabot and his three sons to search for islands, provinces or regions in the Eastern, Western or Northern seas, and as vassals of the English King to occupy the territory, but they were to bring all the products of the new found lands to the city of Bristol, and pay one-fifth into the royal treasury, a provision very characteristic of a King who in his last will drove a close bargain as to the price of the religious services to be performed after his death.

Under this patent, John Cabot, accompanied by his son Sebastian, sailed from Bristol in May, 1497, with a single ship, to seek a northern passage to China. After a pleasant voyage of what he estimated to be seven hundred leagues, on the 24th day of June, 1497, he reached land at about the fifty-sixth degree of north latitude, among the frozen cliffs of Labrador. He had discovered North America in its most unpromising part. Seeking the northwest passage he ran along the coast for many leagues, planted the standard of England and the lion of St. Mark for Venice. Then he started again across the Atlantic, noticing two islands which he had not time to visit.

This summer trip of three months gave England her claim to North America.

His return gratified all England, from King to peasant, and though it had revealed only a barren land, led to further grants from Henry VII.

This same year there sailed another explorer, and the most fortunate of all, for by a strange accident his name was given to the New World. This was Americus Vesputius, born at Florence, in Italy, in 1451, who had been for some time in Spain directing the commercial affairs of Lorenzo de Pier Francesco, one of the princely family of Medicis. He met Columbus in 1496, and seems to have enjoyed his friendship. In May, 1497, he sailed on a voyage of exploration, and running as he estimated a thousand leagues, passing the islands discovered by Columbus, reached the mainland. It is not easy to determine his course, but he seems to have reached Honduras, and to have coasted north along the shore of the Gulf of Mexico till, doubling the southern cape of Florida, he again emerged on the Atlantic and ran northward for a month along our seaboard, to an excellent harbor where he built a small vessel. Thence he sailed back, reaching Cadiz in October, 1498.

By some, this voyage has been doubted, by others it is supposed to have been along South America. But a more careful examination leads us to the conclusion that to Americus Vesputius is due the honor of being the first to explore the extensive line of coast which our Republic holds, on the Atlantic and the Gulf of Mexico; and that he did so while the Cabots, starting from the north, were in part examining our Atlantic seaboard.

But while his countrymen were thus revealing to the world the existence of a new and mighty continent, teeming with animal and vege-

table life, rich in all that nature can give, but occupied only by roving bands of savage men, Columbus was detained in Spain by the intrigues of his enemies and by the dull delays of stupid or malicious officials.

It was not till May, 1498, that he so far overcame all these obstacles as to be able again to embark: and in that month he set out on his third and most unhappy voyage.

That same month saw Sebastian Cabot sail from Bristol with two ships, and a number of volunteers eager to share in the perils and romance of the undertaking. He crossed the Atlantic, and in the 55th degree found himself in the midst of icebergs, which threatened him with destruction while they filled all hearts with wonder. In spite of the danger he sailed on, till on the 11th of June he reached an open sea which inspired him with hopes of reaching China: but his men became alarmed and compelled him to seek a milder climate. Running down along the coast he saw the immense shoals of codfish on the banks of Newfoundland, so numerous, some accounts say, that his ship could hardly get through them. Then they began to see inhabitants clad in skins, and opened trade with them. Of his voyage we have unfortunately no detailed accounts. He went south till he was at the latitude of Gibraltar and the longitude of Cuba, probably near Albemarle Sound, whence he steered back to England. In his northerly course he saw the polar bear feeding on fish, and apparently described its contests with the walruses, which it so often attempts to surprise asleep on the ice, but which, almost powerless there, seeks to gain the water and drag the bear down.

Vesputius and Cabot enjoyed lives of honor and respect. Both were frequently employed by monarchs and received substantial marks of favor. Cabot, in the Spanish service, visited Brazil, explored the La

Plata, and was honored by Ferdinand with the title of Pilot Major of Spain, while Emperor Charles V. employed him in new discoveries, and when he returned to England, sought by great offers to induce him to return. But he preferred England and died at Bristol in 1557, enjoying a pension given by Edward VI.

Vesputius was highly appreciated by the Spanish Kings, who knew his skill in cosmography, as geography was then called, and in the preparation of charts, recording the latest discoveries, to guide the ships constantly starting out of Spanish ports. But the King of Portugal for a time obtained his services, and he not only sailed on several Spanish expeditions, but commanded Portuguese fleets in which he explored the South American coast. He, too, held the title of Pilot Major under the Spanish Kings. Some have charged Americus Vesputius with gross injustice to Columbus in robbing him of the honor of discovering the New World by affixing his own name to it. But there is really no ground for this charge, and though the name America was formed from his Christian name, it was not done by him. The thing came about in this way: In 1507 a celebrated geographer named Waldseemuller published at St. Dié, a little town in Lorraine, one of the provinces recently taken from France by Prussia, a little work entitled "Cosmographiæ Introductio," and to it he added an edition of the four voyages of Vesputius, which had fallen into his hands. Not being familiar, it would seem, with the voyages of Columbus, he ascribed all the honor to Vesputius, and on his map first introduced the name America. Of this book there seems to have been a large edition, as it found its way to all parts of Europe, and as the name was more short and convenient than the term used by the Spaniards, "The Indies," it was adopted on maps generally.

In this same eventful year, Vasco de Gama, doubling the Cape of Good Hope, sailed through the Indian Ocean and planted the flag of Portugal on the shore of Hindostan.

On the 30th day of May, 1498, Columbus, for whom Providence had in store its greatest trials, sailed with six caravels from the Port of San Lucar de Barrameda, a Spanish port not far from Seville.

A French fleet lay in wait for him. Steering a southerly course, he touched at Madeira, whence he dispatched three vessels to St. Domingo, under command of his brother-in-law, Pedro de Arana, designing himself, though in ill health, to make a voyage of discovery before proceeding to that island in person. Taking a southwesterly course, he came before long into the region of those tropic calms, where the sun pours down its fatal heat, and not a breath of air seems to ruffle the surface of the ocean. For a week his vessels rolled like logs. Then, when wind came, he steered more northerly, suffering greatly, as the long calm had nearly exhausted their supply of water. Finally, on the last day of July, three mountain-peaks were seen, and to this island Columbus gave the name of Trinidad, in honor of the Trinity.

Near it he perceived a strong current, as if some mighty river were sweeping into the sea. When the tide rose, a still stranger spectacle met his eye; an immense tidal wave, rising as high as his masts, came rolling on, and bearing his caravel up, met the river current, standing like a watery mountain. He was off the mainland of South America, at the mouth of the Orinoco. In memory of his peril, he called it the Dragon's Mouth.

Exploring the coast for some days, he landed on Sunday, and planting a cross, had divine service celebrated. Friendly intercourse was opened with the natives, but Columbus, suffering from gout, and nearly

blind from an affection of the eyes, felt that he must reach his colony in St. Domingo. There, Francisco Roldan, the judge in the colony, had revolted against Bartholomew Columbus, because he sought to protect the Indians from the oppressions of men who sought gold by the most wicked means. Bartholomew had failed to quell the troubles, and even the crews of the vessels sent on from Madeira were won over by the malcontents.

Columbus himself arrived sick, exhausted, and, from the condition of his eyes, unfit for active duties.

He endeavored to conciliate, and pardoning the offenders, allowed all who chose to return to Spain in some vessels then ready to set sail. But they did not go till they had wrung from him humiliating conditions.

He then endeavored to restore peace on the island; but Roldan and his party had driven the Indians to a spirit of retaliation and revenge. While endeavoring to appease these, fresh troubles arose among the settlers, and an attempt was made to assassinate Columbus, and he was on the point of flying with his brothers in a ship from the island.

Well would it have been for him had he done so. His enemies had reached Spain, and given their own version of affairs. The Chamber at Seville, intrusted with the management of affairs beyond the Atlantic, was already strongly prejudiced against Columbus. King Ferdinand, who had never been a warm friend to the great explorer, now declared against him openly. Even Isabella was staggered by the charges against him.

A sudden and terrible blow was prepared for Columbus.

The sovereigns resolved to send over a Commissary to restore

order in the colony. For this post, requiring the highest qualities, they selected a mere tool of his enemies—a soldier unacquainted with the laws, a headstrong, violent man, brutal and unforgiving. This was the Commander Francis de Bobadilla.

While Columbus was absent from the city of San Domingo, engaged in establishing a strong fort at Conception, Bobadilla arrived with two caravels. He announced himself as Commissary sent to judge the rebels, but on landing, read his patents and an ordinance conferring on him the government and judicature of the islands and mainland of the Indies; and an order requiring Columbus to deliver up all the fortresses and public property into his hands. He at once seized not only these but the private property and papers of Columbus, many of which have never since been found.

But he was a little afraid that Columbus might resist, so he sent a Franciscan to induce the Admiral to meet him. Bartholomew was then at Zaragua, and Diego Columbus alone in San Domingo.

Columbus came in good faith, with no force to protect him. Seeing him about to fall into the trap, Bobadilla seized Diego Columbus, put him in irons, and sent him on board a caravel. When Columbus himself arrived, Bobadilla not only refused to see him, but gave orders for his immediate arrest. Thus was the discoverer of the New World, without the charge of a single crime, without investigation, while holding his commission as Viceroy of the Indies, seized, hurried off to a prison, and manacled like a malefactor. No one was allowed to approach him, and no explanation given. Bartholomew was next seized and put in irons on a caravel apart from Diego.

We have seen what the shattered health of Columbus was on reaching San Domingo. Labor and anxiety had worn him down since his

arrival. And now he lay on the stone floor of his dungeon, with very scanty clothing, suffering from pain, and denied any but the coarsest prison fare.

Then Bobadilla went to work to secure depositions from all who had opposed Columbus; and when he had collected enough false charges to give color to his infamous acts, he sent an officer named Vallejo, with a body of soldiers, to bring Columbus from his dungeon.

"Whither do you take me, Vallejo?" asked the great man, who, feeling that no law, human or divine, was respected by his enemies, supposed he was to be led to the scaffold.

"On board the Gorda, your Excellency," replied the young officer, who was not destitute of respect for the illustrious victim.

"Is this true, Vallejo?"

"By the life of your Excellency," replied the young officer, "I swear that I am about to conduct you to the caravel to embark."

With little delay he was carried forth, emaciated, sick, and helpless, and thus in irons borne to the hold of the Gorda, to which his two brothers had been already removed. And early in October the vessel weighed anchor, and he who had just crowned his explorations by discovering the mainland of the New World, was hurried across the Atlantic like a criminal.

When from the deck of the vessel the shores of Hispaniola could no longer be discerned, the officers came to the illustrious man to beg him to allow them to remove his fetters. Columbus refused. They were put upon him in the name of their Sovereigns and he would not violate their orders.

A letter of his to a friend at Court reached there before any report of Bobadilla's, and was at once shown to Queen Isabella. Horror-

struck at the injustice to the great Discoverer, she ordered him and his brothers to be at once set at liberty, and supplied with money to proceed to court. She received him with tears. His conduct was justified, Bobadilla removed, but Ferdinand thwarted his return to the New World.

It was not till May, 1502, that Columbus was able to sail once more out into that ocean which he has made the pathway of the nations. He reached San Domingo, but was not allowed to enter port. To his experienced eye the air was full of portents of a coming tempest. A fleet rode at anchor in the harbor, ready to sail to Spain. It bore the brutal Bobadilla, his greatest enemy, Roldan, and many more who had bitterly persecuted him. They had accomplished their work, and having by every cruelty amassed riches, were now returning to Spain. Forgetting their hostility to him, Columbus warned them not to sail till the storm had passed. To their inexperienced eyes, all was serene. They laughed Columbus to scorn. Forth sailed the gay fleet, but in a moment all changed. The hurricane came on in all its fury, sweeping over sea and land with resistless power. Columbus was equal to the emergency which he had foreseen. Clear as a bell, amid the rattling of the spars and the whistling of the cordage, came his wise orders. His little fleet weathered the storm; but when the wind died away and the sea grew calm, the gay fleet of his enemies had vanished. It had gone down with all their ill-got wealth. Pursuing his voyage of discovery, Columbus reached Honduras and coasted along to Panama. This was his last voyage. Amid severe storms he finally reached Spain, on the 7th of November, 1503. Shattered in health by all that he had undergone, he lay sick at Seville when another blow came, the death of his true friend, Queen Isabella. His health

now rapidly declined. He reached Valladolid, but it was only to die neglected and forgotten in a room at an inn: the walls unadorned except by the chains which bound his limbs on the Gorda, and which he had never allowed out of his sight after that period of suffering. Columbus breathed his last May 20, 1506, surrounded by his sons and a few faithful friends, comforted with the rites of the religion to which he was so devoted in life.

He was buried in the chapel of the Franciscan friars at Valladolid, but his remains were before long transferred to the church of the Carthusian monks in Seville. It had been his wish to be in the New World he had discovered, and about the year 1540 the bones of the great Columbus were borne across the Atlantic; they were then deposited in the Cathedral of St. Domingo, in a vault on the right of the high altar. Spain abandoned the Island of St. Domingo in 1795, but her officials, when they left the city, took up and conveyed to Havana what were regarded as the bones of Christopher Columbus. But in 1877 a case was discovered in the Cathedral of St. Domingo bearing the name of Christopher Columbus, and the bones found within it are regarded by many as the genuine remains of the Discoverer of the New World.

OUTLINE KEY TO THE CHARACTERS IN THE CELEBRATED PAINTING OF THE LANDING OF COLUMBUS BY JOHN VAN DER LYN. PAINTED IN 1839 AT A COST TO THE UNITED STATES GOVERNMENT OF $10,000, AND WHICH OCCUPIES ONE OF THE PANELS IN THE ROTUNDA OF THE NATIONAL CAPITOL, WASHINGTON, D. C.

KEY.

1. COLUMBUS.
2. MARTIN ALONZO PINZON.
3. VINCENT YANNEZ PINZON.
4. RODRIGO DES ESCOBEDO, NOTARY.
5. RODRIGO SANCHEZ, INSPECTOR.
6. MUTINEER IN A SUPPLIANT ATTITUDE.
7. ALONZO DE OJEDA.
8. CABIN BOY.
9. SOLDIER.
10. SAILOR.
11. FRIAR.

His Holiness Pope Pius X.

Guiseppe Sarto
as
Priest, Prelate, Patriarch and Pontiff.

That Catholics have excellent reason to believe that the Holy Ghost directs the conclave is evidenced by the election of Cardinal Sarto, Patriarch of Venice, as the successor of Pope Leo XIII. On all sides the action of the conclave was heartily approved. Catholics hailed the new Pope as eminently fitting to follow the great Leo; non-Catholics greeted him as a scholarly, charitable, and devoutly religious man; and it is said that even the Italian government welcomed his election. Under such circumstances it is apparent a better choice could not have been made.

Although many other Cardinals who had been mentioned as Papal possibilities were better known to the world, it does not follow that they possessed what might be called Pope-like qualities in a higher degree than the former Patriarch of Venice. Anyone who reads the story of his life must admit that Pius X is possessed of extraordinary ability. Under his administration the Church prospered wonderfully in Venice. Thus he must have been a fine administrator. That is a quality which the occupant of the Papal throne can use to good purpose. When we add that he is an eminent scholar, a remarkable preacher and a man noted for his piety and good works, it is apparent that in Pius X we have an ideal Pope. Like many of his predecessors the present Pontiff has sprung from the people. He has risen in the Church from the post of parish priest to the Chair of Peter. Thus he is a self-made man, a fact that should make him especially popular in this country.

Guiseppe Sarto was born at Riese, Treviso, Italy, June 2, 1835. He was educated in the Salesian Institute at Cottolengo, which was founded by the famous Dom Bosco, and at Padua. He was a studious youth, and his rector once said of him: "Sarto has

never been a child." After his ordination on September 18, 1858, at Castelfranco, the birthplace of the great master Giorgione, he began the work of a parish priest, as coadjutor to the parish priest of Tombolo, Province of Padua, a small village of 2,950 people, who were the first to appreciate his virtues. His kindness was untiring. He sought to fill their wants, and never a murmur was heard when he was called in the middle of a winter night to a deathbed which proved to be nothing of the kind. He gave freely of his very small means, until he often went without meals himself, but he kept many a poor family from starvation.

In 1867, he was at last appointed parish priest at Salzano, which was considered an important promotion, being a village of 3,341 souls. Still he was exceedingly sorry to leave Tombolo, having become attached to the people. The peasants, when he left, made a most enthusiastic demonstration, while many women wept copiously. He was distinguished so much at Salzano that he was only kept there two years, which is remarkable, in the career of an Italian parish priest. In 1875, he was elected chancellor of the bishopric of Treviso, then spiritual director of that seminary, prosynodal examiner, judge of the ecclesiastical tribunal, and finally vicar-general.

Pope Leo, who had highly appreciated his ability, piety and modesty, appointed him, in November, 1884, at the age of forty-nine years, bishop of Mantua, where he remained nine years, until 1893, when he was made a Cardinal and appointed Patriarch of Venice. In the queen of the Adriatic he distinguished himself by his zeal and labor, and in promoting the earnestness of religion. To him is due the revival of the Gregorian chant in the beautiful churches overlooking the lagoons, and to him is due the strict return to liturgic rules.

During the nine years of his reign at Mantua, Bishop Sarto led a life as abstemious as that of his poorest parish priest. It was often said of him that the poorest man or most unfortunate woman could approach him for advice or aid. Denying himself all social entertainment, he devoted many hours each day to scholarly application.

The predecessor of Pius X, by his transcendant genius, placed the Holy See in a stronger position than it occupied when he assumed the Chair of Peter. Many of the difficult problems Leo XIII had to confront on his accession have been successfully solved. There are still others to be settled by Pius X in the coming years.

What is known of the present occupant of the Chair of Peter encourages the hope that he will be able to cope successfully with the difficulties he will have to face. He has proved himself a man of superior abilities in the exalted offices he has already held. Marion Crawford, the well-known American author, writes of him in the highest terms. Mr. Crawford, who is a Catholic and spent his boyhood and early manhood in Rome, has a wide acquaintance with the Italians holding high positions in Church and State. He wrote as follows of Pius X, previous to his election to the Pontificate :

" Cardinal Sarto was much talked of in Italy when, on his preferment to the Patriarchate, he encountered a determined opposition on the part of the Italian Government before he could take possession of his See. The Government maintained that the Patriarchate was part of the King of Italy's patronage, and that it was the King's right to present his own candidate. The difficulty that ensued was in reality solved, or shelved, because Cardinal Sarto, though chosen by the Pope, was a favorite with the Italian Government and with King Humbert himself—a rather singular case in Italy. The Cardinal has, therefore, ruled his diocese undisturbed during the last ten years, beloved by Catholics, esteemed by the Government, and respected by his enemies. Under his sway, the Catholic institutions in Venice have thriven exceedingly, and the Cardinal's piety, combined with his very noteworthy common sense, has given him the reputation of being an ideal Bishop."

It was on June 12, 1893, that the Pope in Consistory created him Cardinal and Patriarch of Venice. It was shown by learned theologians, in connection with the controversy with the Italian Government, that thePatriarchate of Venice was only a continuation of the ancient Patriarchate of Aquillia, now dispersed, and

that the right of appointment accorded by the Popes from the time of San Lorenzo and Justinian was only a privilege granted to the republic, and was not transferable to others. The Italian Government, after long refusing to grant an exequatur to the Patriarch, finally acquiesced in the demands of the Vatican.

As Patriarch of Venice Cardinal Sarto became the idol of the Venetians. When his gondola passed along the canals the people rushed to the bridges and along the sides of the canals, kneeling and saluting, the women exclaiming: "God bless the Patriarch!" In those days the Patriarch would say that he did not like to go out of sight of the lions of St. Mark's, which now he will never see again, if, as is almost sure, he follows the rule inaugurated by his two predecessors—never to leave the Vatican.

Pius X has very modest tastes, having retained almost the same habits as when he was a mere curate at Salzano. He is strict, but was just with his clergy. There is nothing he dislikes so much as publicity. He detests the praise and compliments of courtiers. Frankness is another of his principal qualities, although he is somewhat timid. Although at first coldly received by the liberal Venetians, his affable manners soon made him many friends, and a most welcome visitor in the homes of the patricians. His favorite diversion was that of taking excursions in his gondola along the shore and landing at some point on the coast to pay surprise visits to the priests of his jurisdiction. At six o'clock every morning the Patriarch was in the habit of going out for a long walk, usually to the sandy islands of Lido, which separate the lagoons of Venice from the Adriatic Sea, as he loved exercise and the country. He often went to his native village of Riese, where he visited his many poor relatives.

The relations of Cardinal Sarto with the House of Savoy are well illustrated by what occurred two months previous to his election to the Pontificate, when the King of Italy went to Venice to open the International Art Exhibition. King Victor Emmanuel gave orders that the Patriarch have precedence over all the local authorities, but the latter having arrived while the King was speaking to the Prefect, who is the highest government official in the province, refused to be announced and said that he

would not disturb his Majesty. He remained in an ante-chamber conversing with the generals and admirals gathered there. When the King learned of his presence he came to receive him on the threshold of the chamber, and kept him in conversation accompanying him afterward in a gondola, while all the soldiers rendered military honors to the ecclesiastic.

It was recently said of him that none knew his attitude on political questions, but that the people of Venice knew that if there was sickness or suffering in the city he was sure to be found ministering to the afflicted with his own hands. They also know that he is a man of great learning, a preacher of great sermons, a writer of good books. They also know that when Cardinal Sarto undertook a work—the building of a church or the righting of a wrong—he never stopped until his efforts were crowned with success. Those who know these things look forward to a pontificate that will not only continue the excellent work of Leo XIII, but will achieve an especial success from the individual ability of the Pope.

Pope Pius X is a patron of the arts, and his private gallery of paintings in the Seminaire Patriarcale is of more than ordinary value. Under his direction the music of St. Mark's has become famous, and his earnest patronage of the musician Perosi leaves little doubt that he will have care for the development of the music of the Church.

Personally the Pope is a man of medium height and of good physique, and gives the impression of great activity and power, while the quiet dignity of his bearing is at once attractive and impressive. Beyond all else, he is personally most unassuming, and is reputed to have gained more than one friendship through this very attribute. The story told of him by a correspondent, on his arrival in Rome for the conclave, whether based upon fact or the production of a fertile imagination, is a good enough illustration of the man to be worthy of repetition. The Patriarch was said to be receiving the good wishes of his friends bearing, of course, upon the one subject that was uppermost in the minds of all, and to a definite expression of hope that the choice might fall to him, he is said to have replied:

"Oh, no; I purchased a return ticket for Venice."

The coat-of-arms of the new Pope bears on its shield an anchor resting upon the waters, while above is a single star, burning with all brightness.

There has been much discussion in the public press as to what will be the policy of Pope Pius X. We Catholics know that he will be actuated solely by the desire to promote the welfare of God's Church on earth. Pius X has entered upon his Pontificate with the knowledge that he is the instrument of God and the wish to carry out the will of his Master here below. He knows that one day he must give an account of his stewardship, and that the higher his position in the Church, the more will be expected of him. It is because of this awful responsibility placed upon them that our priests, prelates, and Pontiffs are such serious minded and conscientious men. And so Pope Pius X, it is certain, will take more than a worldly view of questions affecting the condition of the Church.

It has been intimated that he will make peace with the Italian government because he is believed to be on friendly terms with the House of Savoy. If the Church recognizes the Italian government in Rome she places herself in the position of an Italian subject. As the Church is Universal she must be free and independent, and it is safe to predict that Pope Pius X will never sacrifice any of his rights as head of the Church. Intimate friends, it is declared, describe Pius X as absolutely uncompromising on the Roman question, notwithstanding his personally good relations with the royal family. Thus it is clear that what compromising there is to be to settle the Roman question must be by the Italian Government.

His Grace Archbishop Farley, of New York, met Pope Pius X, when he was Patriarch of Venice. While traveling through Italy in 1902, the Archbishop stopped at Venice and visited the Patriarch. The Archbishop was at once struck with the piety and humility of Cardinal Sarto, who received him with evident pleasure. On the same day the Archbishop, then Bishop Farley, sent the following letter to the St. Vincent de Paul Society of New York:

"I called to-day, Nov. 1, to pay my respects to His Eminence, the Cardinal Patriarch of Venice, who received me with the greatest kindness. In the course of our conversation I asked how the poor of Venice were cared for and if any of the conferences of the St. Vincent de Paul Society were established there. His Eminence brightened. 'Yes there is,' and what, perhaps, will startle some, he tells me that recently he founded a conference of St. Vincent de Paul of ladies in every parish.

"Their work is the same as that of the conferences of men, only they look after women and girls especially. They have the same rules; they have the same indulgences and the funds are divided equally between the two conferences. The highest ladies of Venice belong to these female confraternities. Among the poor in their dwellings these gentlewomen, in their gondolas, may be seen making calls on the lowly and unfortunate with as much regularity and more regard than if calling on their noble friends. The sources of revenue of the conferences are the savings banks, for which donations are made every New Year's Day, and the gifts of wealthy citizens, as well as the members of conferences. This is the work of Cardinal Sarto.

"The society gives nothing to the poor but bread served by tickets, which are taken by every baker in Venice, being considered as good as gold. The quantity varies according to the condition, sickness, old age and infirmity counting for more than mere poverty. But one condition is insisted upon. Where there are children the children must be sent to the catechism class.

"I was no less pleased than surprised to find one in the position of the venerable Patriarch so full of ready knowledge about 'even the needy and the poor.' Surely the blessing promised to such will be his."

Speaking for the Archbishop, Father Hayes, his secretary, made the following statement:

"We have every confidence that Pius X will administer the affairs of the Church in the wise, prudent and sagacious manner of Leo XIII, and that he will meet all problems of social, moral and religious life with the divine authority and gifted ability of his predecessor.

"America will find in him a warm and ardent friend as in the late Pontiff. His holiness and learning are beyond question. Like Leo XIII, he ascends the throne less known than some of his colleagues, and like the late Pope, he is a man of great love for humanity. He is also of the same age as Leo when he ascended the throne, although physically far stronger. Our new Holy Father has never served in the diplomatic corps of the Vatican. He is not a man who has visited foreign countries, but he is a great scholar and possesses, I believe, a deep knowledge of human nature.

"Archbishop Farley met Pope Pius during his visit to Venice in 1902. At that time the Archbishop called upon the Cardinal-Patriarch and they had a long interview on the subject nearest to their hearts, the work of the St. Vincent de Paul confraternity among the poor and destitute. This is, you know, the work of which Archbishop Farley was the director here in New York and which the new Pontiff supervised in Venice."

"No one knew his political views," said Bishop O'Connell of Portland. "He never made them known by any public action. In that matter he evidently was governed by the greatest prudence. Whenever the King went to Venice, whenever he was outside the Papal States, Cardinal Sarto manifested great deference to the head of the house of Savoy, but up to the present time no one knows his political attitude toward Victor Emmanuel as monarch."

Americans enjoyed the privilege of being first among those of many other countries who followed to be presented to the Pope John J. McGrane of New York and Father Lynch of Niagara University of Buffalo conducted the American pilgrimage.

Cardinal Gibbons had been asked to try to arrange for the reception of the Americans and had promised to do his best, at the same time explaining how unprecedented it would be for a pope the day after his election to receive a foreign pilgrimage when there were scores of high dignitaries who had not yet been admitted, including even the diplomatic body. Nevertheless he used his influence with the happiest result and secured the consent of the Pope to receive his fellow-countrymen.

The Sacred Congregation of the Propaganda Fide.

Propaganda (Lat. *de Propaganda Fide*, regarding the propagation of the faith) is the name given to a commission of Cardinals, appointed for the direction of the missions of the Catholic Church, and also to a college in Rome, the object of which is to prepare missionaries for heathen and non-Catholic countries. The institution was originated by Pope Gregory XIII. (1572–84); but it was Gregory XV. (1621–23) who, by a bull of June 22, 1622, founded the Congregation of the Propaganda, and provided means for its continuance. The cardinal vicar and the cardinal secretary of state were amongst its first members. Additional privileges were granted it by other bulls; and all the pontifical colleges founded up to that date, as well as those which should afterward be founded for the propagation of the faith, were declared subject to the Propaganda.

The cardinal prefect is the head of the Congregation, and as such governs the Catholic missions of the world; the secretary is assisted by five subalterns (*minutanti*), who act as heads of departments, and these again are assisted by inferior employees (*scrittori*). The deliberations of this body, embracing a great variety of important questions, when formulated by decrees and signed by the cardinal prefect and the secretary, were declared by Urban VIII., in 1634, to have the force of apostolic constitutions which should be inviolably observed. The more important acts of the Congregation, which are discussed in weekly meetings by the cardinal prefect and the officials, are submitted to the Pope for his supreme decision. The archives of the institution were transferred in 1660 from the Vatican to the Palazzo Ferrattini in the Piazza

di Spagna, Rome, which is the seat of the Congregation. They form a valuable collection of historical, ethnographical, and geographical documents, embracing a period of two hundred and fifty years, and serve as a record of past events and of precedents to be followed in decisions on questions that may arise. The funds of the institution were at first supplied by Gregory XV. and by private bequests. Cardinal Barberini, brother of Urban VIII., provided for eighteen places in perpetuity for students, Mgr. Vives for ten. Pope Innocent XII. bequeathed to it 150,000 crowns in gold; Clement XII. gave it 70,000 crowns. In the second assembly of the Congregation it was proposed and accepted as a rule, that prelates, on being raised to the dignity of Cardinal, should pay for a ring offered them by the Pope a sum which was at first fixed at 545 golden *scudi,* and which is now 600 Roman *scudi.* Large donations were made to the Propaganda by Catholics in England, Scotland, Ireland, the United States, Spain, and Italy. The cardinal prefect administers the property of the institution in the name of the Congregation. To provide for the affairs of the Church of the Oriental Rite, Pius IX., in 1862, appointed a special Congregation with its own secretary, consultors, and officials.

The primary purpose of the Propaganda being to secure laborious and pious missionaries, colleges for their education and training were established. Chief among these is the Propaganda or Urban College in Rome, so named from Urban VIII. It is a general missionary seminary for the whole world. Here students are received from all foreign nations, and there are special foundations for Georgian, Persian, Chaldæan, Syrian, Coptic, Brahman, Abyssinian, Armenian, Greek, and Chinese students, as well as for students from England, Ireland, America, and Australia, although these last have special colleges in Rome. After the age of fourteen each student takes an oath to serve the missions during his whole life in the ecclesiastical province or vicariate assigned to him by the Congregation, to which he must annually send an account of himself and his work. He is maintained and clothed free of expense. His studies embrace the full course of Greek, Latin, and Italian letters, some of the chief Oriental languages, as Hebrew, Syriac, Arabic, Armenian, and, when neces-

sary, Chinese. There are also schools for the teaching of rational and natural philosophy, a complete course of theology, and the institutions of canon law. Besides this principal seminary, the Propaganda has colleges dependent on it both in Rome and in other countries, under the direction of regular and secular priests. From its beginning it had at its disposition national colleges,—such as the English, founded by Gregory XIII.; the Irish, by Cardinal Ludovisi in 1628; the Scotch, by Clement VIII. in 1600; the German and Hungarian; the American, of the United States, opened by Pius IX. in 1859, and the Canadian, since opened; the Greek, founded by Gregory XIII.; the Armenian, established by Leo XIII., and the Bohemian, opened November 4, 1884. The jurisdiction of the Propaganda extends over the English colleges of Lisbon and Valladolid, the Irish college of Paris and the American of Louvain. Besides these many other colleges serve for the education of missionaries for the Propaganda, as the College of SS. Peter and Paul in Rome, founded by Pius IX.; in Milan the seminary of St. Colocero, for all foreign missions; and at Genoa the College Brignole Sale, for Italian emigrants to America. The institutions at Verona for Central Africa are the support of the missions in Soudan. Chief of all the seminaries is that of Paris, which for two centuries has supplied missionaries for India and for China. To these is committed the vast College of the Island of Pulo Penang, where young men from China and neighboring countries are trained to the priesthood. In Paris many missionaries are taken from the French seminary directed by the fathers of the Congregation of the Holy Ghost, who go to French colonies. At Lyons is the college for African missions. In Belgium there are the colleges of Foreign Missions, of the Immaculate Conception, and of St. Francis Xavier for Chinese missions. In Holland there was recently established the college of Stiel, whose students go to China. In All Hallows College, Ireland, the students are educated for the missions in Australia, Canada, and the Cape of Good Hope. In England a seminary has grown up within a few years at Mill Hill, which has already supplied priests to the missions of Borneo and Madras.

The Propaganda, in the establishment of vicariates or new

episcopal sees, has always encouraged the formation, as soon as circumstances would permit, of seminaries for the education of a native clergy, and frequently these have flourished, as the communities of the "Houses of God" (*case di Dio*) in Tonking, the seminaries of Sze-chuen, of Peking, and of Nanking. The first step taken in a new mission is the erection of a chapel, followed by the opening of a school and an orphanage. As numbers increase, and more priests come to the new mission, they are united under a superior invested with special powers by the Propaganda—in fact, a prefect-apostolic. As churches increase and the faith spreads, a vicar-apostolic, who is a bishop *in partibus*, is appointed, and, if the progress made requires it, the mission is erected into an episcopal diocese. Such has been the method of proceeding in the American and Canadian missions; such, in part, is what has happened in India, China, and Africa. Through these, whether prefects or vicars-apostolic or bishops, the orders of the Propaganda, which are those of the head of the Church, are transmitted to the faithful, and they are the ordinary centres of its correspondence, although it does not disdain the reports furnished by the humblest members of the Christian flock. The prelates furnish exact reports to the Propaganda of the progress and circumstances of the faith in their various missions.

The material means for the diffusion of the faith are supplied in the first place by special grants from the revenues of the Propaganda and from various associations in Europe. The greatest part is furnished by the Society for the Propagation of the Faith in Paris and Lyons. This society is independent of the Propaganda, relying wholly on the energy of the two central councils of Paris and Lyons and on the charity of the faithful, though it attends to the suggestions of the Propaganda, which indicates to it the needs of new missions. Contributions are also furnished by other associations, as that of the Holy Infancy, or that for the education of Oriental nations. Similar societies, occupied with the support of special missions, exist in Bavaria, Germany, and Austria.

The Propaganda likewise takes care that, as soon as a mission is established, pious foundations are constituted by native Christians, and become the local property of the Church, and so supply it

with a stable and enduring vitality. Subscriptions from Europe are given only to the poorer missions, which, however, are very numerous. One of the most powerful aids adopted by the Propaganda in the diffusion of the faith is the printing-press. The missionaries are required to study the languages of the countries to which they are sent, and exhorted to publish books in those languages. Printing-presses are introduced into new missions. In China, what may be described as wooden stereotypes are employed for the printing of Catholic works in the Chinese language. Early in its career the Congregation of the Propaganda established at its seat in Rome the celebrated polyglot printing-press, and gave it a character of universality. There people of all nations—the Copt, the Armenian, the Arab, the Hebrew, the Chinese, the Japanese, and the native of Malabar—may find books in their native tongue and in their special type.

China and India are among the most extensive fields in which the missionaries have labored. Previous to the founding of the Propaganda, the Jesuits had established several missions in India. The introduction of vicars-apostolic consolidated the basis of Christianity, and now twenty-three vicariates and a delegate-apostolic direct the spiritual affairs of that great country. In Africa, Catholic missionaries were the first travelers, two centuries prior to Livingstone and Stanley. The earliest mission was that of Tunis (1624). The missions of the Cape of Good Hope were entrusted to the clergy of Mauritius; the Reformati and the Observants went to Egypt, the Carmelites to Mozambique and Madagascar, the Capuchins and Jesuits to Ethiopia and Abyssinia.

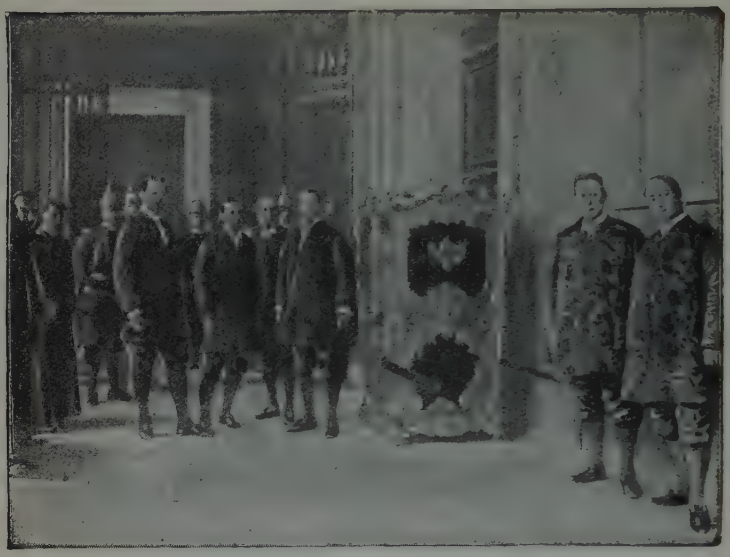
The spiritual affairs of Africa are directed by one metropolitan and thirty-six bishops, vicars, and prefects-apostolic. The progress of Catholicism in Australia is evident from the fact that two metropolitans, those of Melbourne and Sydney, with twelve suffragans, direct its spiritual affairs. While the missionary field of the Propaganda embraces Asia, Africa, Oceanica, and both Americas, as well as England, Ireland, Scotland, Holland, Germany, Norway and Sweden, Iceland, Greenland, Switzerland, Albania, Macedonia, Greece, Turkey, etc., perhaps the most splendid results of its work are to be met with in the United States and Canada.

The Italian Government, in virtue of the laws relating to ecclesiastical property of 1866, 1867, and 19th June, 1873, sold the Villa Montralto, Frascati, belonging to the Propaganda, and placed the price in the Italian funds, paying interest to the Congregation. Other property of the Congregation having been sold, a law-suit was entered upon and decided in the Court of Cassation at Rome, May 31, 1881, in favor of the Propaganda. Appeal was made to the tribunal of Ancona, where, 14th December, 1881, decision was given against the Propaganda. Appeal being again made, the Court of Cassation of Rome gave final judgment, 9th February, 1884, against the Propaganda. This sentence empowers the Italian Government to sell the landed or immovable property of the Propaganda, place the proceeds in the Italian funds, and pay the interest to the Congregation. Protests against this act have been issued by Pope Leo XIII., his Secretary of State, by nearly all the Catholic bishops, and by innumerable thousands of lay Catholics, and many Protestants.

CARDINAL GOTTI.

CARDINAL Gotti, Prefect of the Propaganda, was born at Genoa, 1834. He belongs to the Carmelite Order, of which at a relatively early age he had risen to be Superior-General. He has proven himself a skilful diplomat on various occasions. He is a man of kindly features and exquisite affability. He is characteristically modest, a man of great learning, and conversant with every subject under the sun. All the best qualities of the scholar, the diplomat, and the saint enter into his composition.

Attendants and Guards at the Vatican.



THE POPE'S BEARERS.

THE PONTIFICAL GUARD.

A Chapel of Unrivalled Beauty.

CHOIR OF THE SIXTINE CHAPEL.

THE famous Sixtine Chapel in the Vatican, was built by Pope Sixtus the Fourth. There are paintings on the walls by Perugino, Luca Signorelli, Botticelli, Ghirlandajo, and others, all of which are however, overshadowed by the ceiling and the "Last Judgement" of Michael Angelo.

The chapel is a beautiful place in itself, remarks a recent writer on the subject, by its simple and noble proportions, as well as by the wonderful architectural decorations of the ceiling, conceived by Michael Angelo as a series of frames for his paintings. Beautiful beyond description, too, is the exquisite marble screen. No one can certainly say who made it; it was perhaps designed by the architect of the chapel himself, Baccio Pintelli. There are few such marvels of unknown hands in the world, and a sort of romance clings to them, with an element of mystery that stirs the imagination, in a dreamy way, far more than the gilded oak tree in the arms of Sixtus IV., by which the name of Rovere is symbolized. The famous choir of the Sixtine Chapel, sometimes called the "Pope's Choir" is wholly different from the Choir of St. Peter's. No musical instruments are ever employed in the Sixtine.

The Picturesque Army of the Vatican.

UNIFORMS OF THE HOUSEHOLD TROOPS OF THE POPE.

THE Popes made Rome. If the Papacy saved Italy, it also made Rome what it is. Were it not for the Roman Pontiffs, Rome would have shared the fate of Memphis and Babylon; it would be a nameless and shapeless heap of ruins in a wilderness swept by pestilence. "It is not necessary," writes Leo XIII, "to recall the immense benefit and the glory with which the Popes have covered the city of their choice—a glory and benefaction which are written in undestructible letters upon the monuments and the history of all ages. Rome belongs to the Popes by titles such and so many that no prince, whoever he be, can show the like for any city in his kingdom." The story of civilization is the story of Rome, and the story of Rome is the story of the Popes.

CARDINAL DI PIETRO.

CARDINAL di Pietro was born in Vivaro, among the Sabine Hills. But dire poverty was the lot of his parents, and many a day the child, as the Cardinal often related, travelled long miles to school and returned in the afternoon to break bread for the first time in the day. The parish priest of Vivaro early perceived that young Di Pietro was endowed with high mental and moral qualities and had him received as a prospective ecclesiastic in the diocesan seminary in Tivoli.

MONSIGNOR DENIS J. O'CONNELL.

Former Rector of the American College at Rome, and in 1903 appointed Rector of the Catholic University of America, Washington, D. C.

For The Higher Education

OF

Our Catholic Young Men

AND

The Training of Seminarians

FOR THE PRIESTHOOD

The founding of the Catholic University of America, for the higher education of our Catholic young men and the more thorough training of seminarians for the Priesthood, marked the beginning of a new era in the history of Catholic Education in the United States. That the City of Washington, the seat of the National Government, had been selected for its location was most appropriate. At the laying of the corner stone, May 24, 1888, the President of the United States, several members of the Cabinet, and a large number of distinguished prelates, priests, scholastics, and seminarians were present. After the conclusion of the ceremonies, an address was delivered by Right Rev. Bishop Spalding, of Peoria. Bishop Keane, Rector of the University, presented to Miss Mary Gwendolen Caldwell, of Louisville, Ky., a gold medal sent by Leo XIII. in recognition of her munificent gift to the new University.

The following cablegram (in Latin) was received from the Holy Father:

"The Pontiff offers his hearty congratulations for the work that has just been begun, and gives his apostolic blessing to all the bishops."

Almost immediately following came a cablegram from Rome asking for full details of the ceremonies, to which an answer was immediately cabled by Rt. Rev. Bishop Keane.

The site of the university is the old Middleton property, and it is about a mile and a half from the city. It has an extensive

acreage, and the land is high, dry, and rolling. The grounds face the North Capitol Street gate and front on one side of the Soldiers' Home estate. From the new building a view is had of the city of Washington, with the Capitol, the Washington Monument, and a stretch of the Potomac as the most prominent features.

The project of establishing an American Catholic university is not of recent date. Twenty-one years ago the Second Plenary Council of Baltimore, treating of the all-important subject of Christian education, devoted an entire chapter to the question of the founding of a Catholic university. Finally, the Third Plenary Council, held in 1884, deeming that the time had come, appointed a committee to take practical measures looking towards that end. The project was advanced by the munificent offer of $300,000 by Miss Mary Gwendolen Caldwell, of Louisville, Ky., as a starting fund. Bishop Spalding, of Peoria, Ill., an old friend of the Caldwell family, was chosen to present the offer to the Council, and as no conditions were coupled with the gift, it was accepted, so far as the Bishops were concerned. Miss Caldwell's sister gave an additional $50,000.

After the acceptance of Miss Caldwell's offer the Bishops of the Council found that the decisive, vivifying word of the Pope was alone needed to give the project shape and life, and this they obtained without delay. Not only was the brief readily granted, but His Holiness took a personal interest in the work, which showed that from the outset his heart was set on its realization. He also expressed his desire that the university should be and should remain thoroughly American. "I wish," he said, "that it should be founded by American means, and that it should be conducted by American brains; and if at first you have to call in the help of foreign talent in your faculties, it must be with the view of developing home intellect, of training professors who will gradually form indigenous faculties worthy of the name the university bears."

And in his brief approving of the university he says: "We, therefore, moved by a desire for your good, and consulting the best interests of the Republic, most willingly indorse your intention of founding a university. But that this university may be

happily completed, and that day by day it may grow, it is necessary that it should be under the authority and protection of all the prelates of the United States, and that the administration be held by the prelates, whose duties it will be to mark out the line of studies, to enact the proper laws, to choose the professors, and to put in order whatsoever may pertain to the best government of this university. But when these things are completed it is proper that they be handed over to the examination of the Apostolic See, in order that they may receive its approbation." And a short time afterwards, in an audience given to the representatives of all the colleges of Rome, addressing his remarks to the Rector of the American College, Pope Leo earnestly said: "About the university at Washington, it is my desire that all the bishops should work together with unity and with energy. I have confided the care of the university to them, and it would greatly grieve me did I suppose that there could possibly be among them any want of agreement and of earnestness in regard to it. Let them at once push this work to completion, and they will win for the university the support of public opinion in the United States. The honor of the American episcopate demands it—yes, the honor of the Church in the United States and the dignity of the Holy See, which has so solemnly given this university its approval."

From these earnest words it is evident that Leo XIII manifested more than an ordinary interest in the American Catholic University. He also warmly endorsed the action of the great majority of the bishops in deciding that the university should be located at Washington, being convinced that from no other centre could it exercise its beneficent action as from the National Capital. This was why the bishops chose Washington in preference to any other city, in addition to the fact that the students in that city would have the advantage of consulting and visiting the Congressional Library, the museums, art galleries, and other places of instruction.

The incorporators of the University were Cardinal Gibbons, of Baltimore; Archbishop Ryan, of Philadelphia; Archbishop Williams, of Boston; Archbishop Corrigan, of New York; Archbishop Ireland, of St. Paul; Rev. Placidus Chappelle, of Wash-

ington, now Archbishop of New Orleans; Bishop Spalding, of Peoria; Bishop Keane, Rector of the University; Bishop Marty, of Sioux Falls, S. D.; Mgr. John Farley, of New York; Dr. John S. Foley, of Baltimore; Bishop Borgess, of Detroit; Eugene Kelly, of New York; Bernard F. F. Farden, of Philadelphia; Thomas E. Waggeman, of Washington; and Michael Jennings and Thomas S. Lee, of Baltimore.

The University does not in any wise interfere with the other Catholic colleges or institutions of learning. It belongs to a higher sphere, and begins where they leave off. On any lower level there would be no reason for its existence. It started with the faculty of divinity, and will develop by degrees, and will add on the other faculties as circumstances and popular appreciation make it possible.

The branches outside of divinity that will be taught in the new University will embrace philosophy, law, medicine, natural science, mathematics, belles-lettres, history, and ancient and modern languages.

It was recognized that philosophical studies must constitute the essential characteristic of the University work; but, in order to meet the practical demand of the American people, it was decided that especial care should be shown in the organization of the school of science, and this particularly in regard to its practical reference to engineering in its various departments. It was concluded that by October, 1894, the school of science would be so organized as not only to form specialists in mathematics, physics, chemistry, and natural sciences, but also to turn out men thoroughly equipped in civil, electrical, and mining engineering.

The committee on organization was constituted a standing committee with whom the Rector is to confer in regard to the selection of professors, the final approval being always given by His Eminence Cardinal Gibbons as chairman of the board of directors.

The institution will not be closely modelled after any other university, but will aim to combine and incorporate the best features of all. It will take the highest standards and the best systems that experience has devised and adapt them to American needs.

The University will be open to all who are able or anxious to profit by it. Students who have graduated from colleges can there listen to the most eminent lecturers that can be secured, who will treat not of the elements of learning, but of the philosophy of the various sciences. The professorial chairs will also be open to all, laymen and clerics—no other condition being imposed than the test of merit.

The Right Rev. John J. Keane, of Richmond, was the first Rector of the University, having resigned his see to devote all his time to his new office.

All the professors required for the beginning have been already secured.

The divinity building was to be completed by the fall of 1889. It will cost $175,000, but it will require a million dollars to wholly establish and equip this department. The total cost of the University is estimated at $8,000,000, and it is thought it will not be completed in less than twenty years. Not a dollar of debt will be contracted. Neither is the University to be built with the pennies of the poor. It is intended to make the rich build it. They will especially profit by it, and the Bishops think the poorer portion of the Catholic community have calls enough upon them for other purposes.

When completed the edifice will consist of a centre building 55 by 57 feet and five stories in height, with wings on either side 105 by 45 feet each and four stories in height. The total frontage will be 265 feet, and, with the return wings at either end, the total depth 160 feet. The interior of the divinity building, when finished, is thus described: The public rooms will be located on the first floor, and consist of an entrance hall 15 feet wide, a corridor 14 feet wide the whole length of the building, which will open into four parlors *en suite* in the centre building, a lecture-room seating 300 persons, three class-rooms, a prayer hall, refectory kitchen, recreation-room, reading-room, and library. The latter will be in the basement of the chapel. The latter will consist of a nave 26 by 60 feet and semicircular sacristy 18 by 26 feet. The ceiling will be ribbed and barrel-arched. Ten side altars will be placed in alcoves on each side of the nave. The library will contain shelving for 10,000 volumes, which can be

doubled in capacity by adding cases in a gallery. The second, third, and fourth floors will be devoted to the living accommodations for the professors and students, two rooms being allowed to each—sitting-room and bedchamber.

The total accommodations will be: For the Rector and professors, twelve double rooms; students, sixty-four double rooms; and three rooms for guests. The grand staircase in the centre of the room will ascend in double and return flights in a hall twenty-nine feet square, and at the ends of the wings will be a fireproof staircase of stone and brick. The building is designed in the Romanesque style of architecture, and will be built of red brick, trimmed with brown sandstone, on a basement story of granite.

We cannot more appropriately conclude this sketch of the new Catholic University of America than by quoting the following extracts from Bishop Spalding's admirable address on the occasion of the laying of the corner-stone.

Of the Catholic Church in America he said:

"All observers remark its great development here—the rapid increase in the number of its adherents, its growth in wealth and influence, the firm yet gentle hand with which it brings heterogeneous populations under the control of a common faith and discipline, and the ease with which it adapts itself to new conditions and organizes itself in every part of the country. It is not a little thing, in spite of unfriendly public opinion and of great and numerous obstacles, in spite of the burden which high achievements impose and of the lack of easy and supple movement which gathering years imply, to enter new fields, to bend one's self to unaccustomed work, and to struggle for the right to live, in the midst of a generation heedless of the good and mindful only of the evil which has been associated with one's life. And this is what the Catholic Church in America has had to do and has done with a success which recalls the memory of the spread of Christianity through the Roman empire. It counts its members here by millions, while a hundred years ago it counted them by thousands, and its priests, churches, schools, and institutions of charity it reckons by the thousands, while then they could be counted hardly by tens. And public opinion, which was then

hostile, is no longer so in the same degree. Prejudice has not, indeed, ceased to exist; for, where there is question of religion, of society, of politics, even the fairest minds will not see things as they are, and the multitude, it may be supposed, will never become impartial; but the tendency of our life and of the age is opposed to bigotry, and, as we lose faith in the justice and efficacy of persecution, we perceive more clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United States."

THE CHURCH IN THE FUTURE.

Of the Church in the future he said:

"But, like the old, the Church can look to the past; like the young, she can look to the future; and if there are Catholics who linger regretfully amid glories that have vanished, there are also Catholics who, in the midst of their work, feel a confidence which leaves no place for regret; who well understand that the earthly environment in which the Church lives is subject to change and decay, and that new surroundings imply new tasks and impose new duties. The splendor of the mediæval Church, its worldly power, the pomp of its ceremonial, the glittering pageantry in which its pontiffs and prelates vied with kings and emperors in gorgeous display, are gone or going, and, were it given to man to recall the past, the spirit whereby it lived would be still wanting.

"But it is the mark of youthful and barbarous natures to have eyes chiefly for the garb and circumstances of religion; to see the body only and not the soul. At all events the course of life is onward, and enthusiasm for the past cannot become the source of great and far-reaching action. The present alone gives opportunity, and the face of hope turns to the future, and the wise are busy with what lies at hand, with immediate duty, and not with schemes for bringing back the things that have passed away. Leaving the dead with the dead, they work for life and for the living."

POPE LEO XIII.

ON THE

STUDY OF HOLY SCRIPTURE.

FOR THE PURPOSE OF DEFENDING THE SACRED WRITINGS AND THE PROMOTION OF CATHOLIC TRUTH.

From an official translation of the Encyclical Letter of His Holiness furnished the publishers by His Grace

THE MOST REV. MICHAEL A. CORRIGAN,
ARCHBISHOP OF NEW YORK.

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII.

Venerable Brethren—Health and Apostolic Benediction.

THE God of all Providence, Who in the adorable designs of His love at first elevated the human race to the participation of the Divine nature, and afterwards delivered it from universal guilt and ruin, restoring it to its primitive dignity, has, in consequence, bestowed upon man a splendid gift and safeguard—making known to him, by supernatural means, the hidden mysteries of His Divinity, His wisdom and His mercy. For although in Divine revelation there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order "that all may come to

know them with facility, certainty, and safety from error, yet not on this account can supernatural Revelation be said to be absolutely necessary; it is only necessary because God has ordinated man to a supernatural end."[1] This supernatural revelation, according to the belief of the universal Church, is contained both in unwritten Tradition, and in written Books, which are, therefore, called sacred and canonical because, "being written under the inspiration of the Holy Ghost, they have God for their author, and as such have been delivered to the Church."[2] This belief has been perpetually held and professed by the Church in regard to the Books of both Testaments; and there are well-known documents of the gravest kind, coming down to us from the earliest times, which proclaim that God, Who spoke first by the Prophets, then by His own mouth, and lastly by the Apostles, composed also the Canonical Scriptures,[3] and that these are His own oracles and words[4]—a Letter written by our Heavenly Father, and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country.[5] If, then, such and so great is the excellence and the dignity of the Scriptures, that God Himself has composed them, and that they treat of God's marvellous mysteries, counsels, and works, it follows that the branch of sacred Theology, which is concerned with the defence and elucidation of these divine Books, must be excellent and useful in the highest degree.

Now We, who by the help of God, and not without fruit, have by frequent Letters and exhortation, endeavored to promote other branches of study which seemed capable of advancing the glory of God and contributing to the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solicitude of the Apostolic office naturally urges, and even compels us, not only to desire that this grand source of Catholic revelation should be

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[1] Conc. Vat. *sess.* iii. *cap.* ii. *de revel.* [2] *Ibid.*

[3] S. Aug. *de civ. Dei* xi. 3.

[4] S. Clem. Rom. 1 ad. Cor. 45; S. Polycarp. ad. Phil. 7; S. Iren. *c. haer.* ii. 28, 2.

[5] S. Chrys. *in Gen. hom.* 2, 2; S. Aug. *in Ps.* xxx. *serm.*, 2, 1; S. Greg. M. ad Theod. *ep.* iv. 31.

made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously and openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties. We are not ignorant, indeed, Venerable Brethren, that there are not a few Catholics, men of talent and learning, who do devote themselves with ardor to the defence of the sacred writings and to making them better known and understood. But whilst giving to these the commendation they deserve, We cannot but earnestly exhort others also, from whose skill and piety and learning we have a right to expect good results, to give themselves to the same most praiseworthy work. It is Our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, should, day by day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it.

HOLY SCRIPTURE MOST PROFITABLE TO DOCTRINE AND MORALITY.

Among the reasons for which the Holy Scripture is so worthy of commendation—in addition to its own excellence and to the homage which we owe to God's Word—the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost Himself, who says: "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."[1] That such was the purpose of God in giving the Scripture to men is shown by the example of Christ our Lord and of His Apostles. For He Himself Who "obtained authority by miracles, merited belief by authority, and by belief drew to Himself the multitude,"[2] was accustomed in the exercise of His Divine Mission, to appeal to the Scriptures. He uses them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the

[1] II Tim. iii. 16-17.

[2] S. Aug. *de util. cred.* xiv. 32.

calumnies of objectors; He quotes them against Sadducees and Pharisees, and retorts from them upon Satan himself when he dares to tempt Him. At the close of His life His utterances are from the Holy Scripture, and it is the Scripture that He expounds to His disciples after His resurrection, until He ascends to the glory of His Father. Faithful to His precepts, the Apostles, although He Himself granted "signs and wonders to be done by their hands,"[1] nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. Peter: these were often little less than a series of citations from the Old Testament making in the strongest manner for the new dispensation. We find the same thing in the Gospels of St. Matthew and St. John and in the Catholic Epistles; and most remarkably of all in the words of him who "boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, 'the arms of our warfare are not carnal but mighty unto God.'"[2] Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the all-perfect Being, or of the works which display His Glory and His love. Nowhere is there anything more full or more express on the subject of the Saviour of the world than is to be found in the whole range of the Bible. As St. Jerome says, "to be ignorant of the Scripture is not to know Christ."[3] In its pages His Image stands out living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue and attraction to the love of God. And as to the Church, her institutions, her nature, her office, and her

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[1] Acts xiv. 3.

[2] St. Hieror. *de stud. Script.* ad Paulin. *ep.* liii. 3.

[3] *In Isaiam Prol.*

gifts, we find in Holy Scripture so many references and so many ready and convincing arguments, that as St. Jerome again most truly says: "a man who is well grounded in the testimonies of the Scripture is the bulwark of the Church."[1] And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words.

And it is this peculiar and singular power of Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech, and communicates force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak "not in word only but in power also, and in the Holy Ghost, and in much fulness."[2] Hence, those preachers are foolish and improvident who, in speaking of religion and proclaiming the things of God, use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Their discourses may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God,[3] and they must fall far short of that mighty power which the speech of God possesses: "for the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit."[4] But, indeed, all those who have a right to speak are agreed that there is in the Holy Scripture an eloquence that is wonderfully varied and rich, and worthy of great themes. This St. Augustine thoroughly understood and has abundantly set forth.[5] This, also, is confirmed by the best preachers of all ages, who have gratefully acknowledged that they owed their repute chiefly to the assiduous use of the Bible, and to devout meditation on its pages.

The Holy Fathers well knew all this by practical experience,

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[1] *In Isaiam* liv., 12.
[2] I Thess. i. 5.
[3] Jerem. xxiii. 29.
[4] Hebr. iv. 12.
[5] *De doctr. Chr.* iv., 6, 7.

and they never cease to extol the Sacred Scripture and its fruits. In innumerable passages of their writings we find them applying to it such phrases as "an inexhaustible treasury of heavenly doctrine,"[1] or "an overflowing fountain of salvation,"[2] or putting it before us as fertile pastures and beautiful gardens in which the flock of the Lord is marvellously refreshed and delighted.[3] Let us listen to the words of St. Jerome, in his Epistle to Nepotian: "often read the divine Scriptures; yea, let holy reading be always in thy hand; study that which thou thyself must preach. . . . . Let the speech of the priest be ever seasoned with Scriptural reading."[4] St. Gregory the Great, than whom no one has more admirably described the pastoral office, writes in the same sense: "those," he says, "who are zealous in the work of preaching must never cease the study of the written word of God."[5] St. Augustine, however, warns us that "vainly does the preacher utter the Word of God exteriorly unless he listens to it interiorly";[6] and St. Gregory instructs sacred orators "first to find in Holy Scripture the knowledge of themselves, and then to carry it to others, lest in reproving others they forget themselves."[7] Admonitions such as these had, indeed, been uttered long before by the Apostolic voice which had learnt its lesson from Christ Himself, Who "began to do and teach." It was not to Timothy alone, but to the whole order of the clergy, that the command was addressed: "take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee." For[8] the saving and for the perfection of ourselves and of others there is at hand the very best of help in the Holy Scriptures, as the Book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention, but also piety and an innocent life. For the Sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest

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[1] S. Chrys. *in Gen. Hom.* xxi., 2; *Hom.* ix. 3; S. Aug. *de Disc. Christ,* ii.
[2] S. Athan. *ep. fest.* xxxix.
[3] S. Aug. *serm.* xxvi., 24; S. Ambr. *in Ps.* cxviii., *serm.* xix., 2.
[4] S. Hier. *de vitâ cleric.* ad Nepot.
[5] S. Greg. M., *Regul. past.* ii., 11 (al. 22); *Moral.* xvii., 26 (*al* 14).
[6] S. Aug. *serm.* clxxix., 1.
[7] S. Greg. M., *Regul. past.*, iii., 24 (*al.* 48).
[8] I Tim. iv. 16.

importance, which, in many instances, are most difficult and obscure. To understand and explain such things there is always required the "coming"[1] of the same Holy Spirit; that is to say, His light and His grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life.

WHAT THE BIBLE OWES TO THE CATHOLIC CHURCH.

It is in this that the watchful care of the Church shines forth conspicuously. By admirable laws and regulations, she has always shown herself solicitous that "the celestial treasure of the Sacred Books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected."[2] She has prescribed that a considerable portion of them shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody. She has ordered that in cathedral churches, in monasteries, and in other convents in which study can conveniently be pursued, they shall be expounded and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts.[3] Moreover, it is owing to the wisdom and exertions of the Church that there has always been continued, from century to century, that cultivation of Holy Scripture which has been so remarkable and has borne such ample fruit.

And here, in order to strengthen Our teaching and Our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning, have given their deep and constant attention to Holy Scripture. If we consider the immediate disciples of the Apostles, St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp—or the apologists, such as St. Justin and St. Irenæus, we find that in their letters and their books, whether in defence of the Catholic Faith or in its commendation, they drew faith, strength, and unction from the Word of God. When there arose, in various Sees, catechetical and theological schools, of which the most cele-

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[1] S. Hier. in *Mic.* 1. 10.
[2] *Ibid.* 1. 3.
[3] Conc. Trid. *sess.* v. *decret. de reform.* 1.

brated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defence of the divine written word. From them came forth numbers of Fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of Biblical exegesis. In the Eastern Church, the greatest name of all is Origen—a man remarkable alike for penetration of genius and for persevering labor; from whose numerous works and his great *Hexapla* almost all have drawn that came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of St. Clement and St. Cyril; Palestine, of Eusebius and the other St. Cyril; Cappadocia, of St. Basil the Great and the two St. Gregories, of Nazianzus and Nyssa; Antioch, of St. John Chrysostom, in whom the science of Scripture was rivalled by the splendor of his eloquence. In the Western Church there were many names as great: Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Leo the Great, St. Gregory the Great; most famous of all, St. Augustine and St. Jerome, of whom the former was so marvellously acute in penetrating the sense of God's Word and so fertile in the use that he made of it for the promotion of the Catholic truth, and the latter has received from the Church, by reason of his pre-eminent knowledge of Scripture and his labors in promoting its use, the name of the "great Doctor."[1] From this period down to the eleventh century, although Biblical studies did not flourish with the same vigor and the same fruitfulness as before, yet they did flourish, and principally by the instrumentality of the clergy. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order, and published them with additions of their own—as did S. Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the sacred pages with "glosses" or short commentaries, as we see in Walafrid Strabo and St. Anselm of Laon, or expended fresh labor in securing their integrity, as did St. Peter Damian and Blessed Lanfranc. In the twelfth century

[1] See the Collect on his feast, September 30.

many took up, with great success, the allegorical exposition of Scripture. In this kind, St. Bernard is pre-eminent; and his writings, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the Bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the *Correctoria Biblica*, or lists of emendations, which they have left. But they expended their labors and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the value of each "sense" in theology; the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the sacred volume. The valuable work of the scholastics in Holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is St. Thomas Aquin.

When Our predecessor, Clement V., established chairs of Oriental literature in the Roman College and in the principal Universities of Europe, Catholics began to make more accurate investigation on the original text of the Bible, as well as on the Latin version. The revival amongst us of Greek learning, and, much more, the happy invention of the art of printing, gave a strong impetus to Biblical studies. In a brief space of time, innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honored and loved was Holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the Bible between the Council of Vienna and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich stores of ancient times, but prepared the way for the succeeding century, the century which followed the Council of Trent,

when it almost seemed that the great age of the Fathers had returned. For it is well known, and We recall it with pleasure, that Our predecessors, from Pius IV. to Clement VIII., caused to be prepared the celebrated editions of the Vulgate and the Septuagint, which, having been published by the command and authority of Sixtus V., and of the same Clement, are now in common use. At this time, moreover, were carefully brought out various other ancient versions of the Bible, and the Polyglots of Antwerp and of Paris, most important for the investigation of the true meaning of the text; nor is there any one Book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few—more especially of those who made most use of the Fathers—who have acquired great reputation. From that time downwards the labor and solicitude of Catholics has never been wanting; for as time went on, eminent scholars have carried on Biblical study with success, and have defended Holy Scripture against *rationalism* with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Word; so that she has never required, nor does she now require, any stimulation from without.

HOW TO STUDY HOLY SCRIPTURE.

We must now, Venerable Brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of Biblical science.

But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of

Faith. Now, we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the apostles at all. These detestable errors, whereby they think they destroy the truth of the divine books, are obtruded on the world as the peremptory pronouncements of a certain newly-invented "free science"; a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them, who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the gospel, and who attempt to disguise by such honorable name their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and the arts of the enemy are chiefly directed against the more ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of Holy Scripture.

Should not these things, Venerable Brethren, stir up and set on fire the heart of every Pastor, so that to this "knowledge, falsely so called,"[1] may be opposed the ancient and true science which the Church, through the apostles, has received from Christ, and that Holy Scripture may find the champions that are needed in so momentous a battle?

Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view, the first thing which requires attention is the wise choice of Professors. Teachers of Sacred Scripture are not to be appointed at haphazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with the Bible, and by suitable learning and study.

It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facilities for full and complete studies. Professors, thus chosen and thus prepared, may enter, with confidence, on the task that is appointed for them; and that they may carry out their work well and profitably, let them take heed to the instructions We now proceed to give.

At the commencement of a course of Holy Scripture let the Professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called "Introduction." Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of Theology; for the whole subsequent course must rest on the founda-

[1] I Tim. vi. 20.

tion thus laid and make use of the light thus acquired. Next, the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with interpretation; wherein is imparted the method of using the word of God for the advantage of religion and piety. We recognize, without hesitation, that neither the extent of the matter nor the time at disposal allows each single book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and, therefore, the Professor should equally avoid the mistake of giving a mere taste of every Book, and of dwelling at too great length on a part of one Book. If most schools cannot do what is done in the large institutions—that is, take the students through the whole of one or two Books continuously and with a certain development—yet at least those parts which are selected should be treated with suitable fulness; in such a way that the students may learn from the sample that is thus put before them to love and use the remainder of the sacred Book during the whole of their lives. The Professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that "in public lectures, disputations, preaching, and exposition,"[1] the Vulgate is the "authentic" version; and this is the existing custom of the Church. At the same time, the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the "examination of older tongues,"[2] to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the "office of a commentator," as St. Jerome says, "is to set forth not what he himself would prefer, but what his author says."[3] The question of "reading" having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: that the

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[1] *Sess.* iv., *decr. de edit. et usu sacr. libror.*

[2] *De doctr. chr.* iii., 4.

[3] *Ad Pammachium.*

more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence, whilst weighing the meanings of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from opposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the Sacred Books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help.

HOLY SCRIPTURE AND THEOLOGY; INTERPRETATION; THE FATHERS.

The Professor may now safely pass on to the use of Scripture in matters of theology. On this head it must be observed that in addition to the usual reasons which make ancient writings more or less difficult to understand, there are some which are peculiar to the Bible. For the language of the Bible is employed to express, under the inspiration of the Holy Ghost, many things which are beyond the power and scope of the reason of man—that is to say, divine mysteries and all that is related to them. There is sometimes in such passages a fulness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant. Moreover, the literal sense itself frequently admits other senses, adapted to illustrate dogma or to confirm morality. Wherefore, it must be recognized that the sacred writings are wrapt in a certain religious obscurity, and that no one can enter into their interior without a guide;[1] God so disposing, as the holy Fathers commonly teach, in order that men may investigate them with greater ardor and earnestness, and that what is attained with difficulty may sink more deeply into the mind and heart; and, most of all, that they may understand that God has delivered the Holy Scripture to the Church, and that in reading and making use of His Word, they must follow the Church as their guide and their teacher. St. Irenæus

[1] S. Hier. ad Paulin. *de studio Script. ep.* liii., 4.

long since laid down, that where the *charismata* of God were, there the truth was to be learnt, and the Holy Scripture was safely interpreted by those who had the Apostolic succession.[1] His teaching, and that of other holy Fathers, is taken up by the Council of the Vatican, which, in renewing the decree of Trent, declares its "mind" to be this—that "in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture, which has been held and is held by Our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and, therefore, that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers."[2] By this most wise decree the Church by no means prevents or restrains the pursuit of Biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture, which have not as yet received a certain and definite interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skilfully to scholars, or by defending them more powerfully from hostile attack. Wherefore the first and dearest object of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the sacred writers themselves, under the inspiration of the Holy Ghost (as in many places of the New Testament), or from the Church, under the assistance of the same Holy Spirit, whether by her solemn judgment or her ordinary and universal *magisterium*[3]—to interpret these passages in that identical sense, and to prove, by all the resources of science, that sound hermeneutical laws admit of no other interpretation. In the other passages, the analogy of

[1] *C. haer.* iv., 26, 5.

[2] *Sess.* iii., *cap.* ii., *de revel.*; *cf.* Conc. Trid. *sess.* iv. *decret de edit. et usu sacr. libror.*

[3] Conc. vat. *sess.* iii., *cap.* ii., *de fide.*

faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for, seeing that the same God is the author both of the Sacred Books and of the doctrine committed to the Church, it is clearly impossible that any teaching can, by legitimate means, be extracted from the former, which shall, in any respect, be at variance with the latter. Hence it follows that all interpretation is foolish and false which either makes the sacred writers disagree one with another, or is opposed to the doctrine of the Church. The Professor of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of Theology and deeply read in the commentaries of the Holy Fathers and Doctors, and other interpreters of mark.[1] This is inculcated by St. Jerome, and still more frequently by St. Augustine, who thus justly complains: "If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride than to refuse to study the Books of the divine mysteries by the help of those who have interpreted them?"[2] The other Fathers have said the same, and have confirmed it by their example, for they "endeavored to acquire the understanding of the Holy Scriptures not by their own lights and ideas, but from the writings and authority of the ancients, who, in their turn, as we know, received the rule of interpretation in direct line from the Apostles."[3] The Holy Fathers "to whom, after the Apostles, the Church owes its growth—who have planted, watered, built, governed, and cherished it,"[4] the Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of doctors, unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in under-

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[1] Ibid.
[2] Rufinus *Hist. eccl.* ii., 9.
[3] Ad Honorat *de util. cred.* xvii., 35.
[4] S. Aug. c. Julian. ii., 10, 37.

standing the apostolic Books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation.

But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires;[1] a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate. Neither should those passages be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of many. For this method of interpretation has been received by the Church from the Apostles, and has been approved by her own practice, as the holy Liturgy attests; although it is true that the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting virtue and piety, such as, by their own experience, they knew to be most valuable. The authority of other Catholic interpreters is not so great; but the study of Scripture has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place, and are serviceable in many ways for the refutation of assailants and the explanation of difficulties. But it is most unbecoming to pass by, in ignorance or contempt, the excellent work which Catholics have left in abundance, and to have recourse to the works of non-Catholics—and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, neverthe-

[1] *De Gen. ad litt.* lviii., c. 7, 18.

STUDYING THE WORD OF GOD.

OUR LADY OF MOUNT CARMEL APPEARING TO ST. SIMON STOCK.

"RECEIVE THIS HABIT AS A PLEDGE OF MY SPECIAL PROTECTION."

ST. CHARLES BORROMEO.

St. Aloysius of Gonzaga.

less, bear well in mind—as the Fathers also teach in numerous passages[1]—that the sense of Holy Scripture can nowhere be found incorrupt outside the Church, and cannot be expected to be found in writers who, being without the true faith, only gnaw the bark of the Sacred Scripture, and never attain its pith.

Most desirable is it, and most essential, that the whole teaching of Theology should be pervaded and animated by the use of the divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice. It was chiefly out of the Sacred Writings that they endeavored to proclaim and establish the Articles of Faith and the truths therewith connected, and it was in them, together with divine Tradition, that they found the refutation of heretical error, and the reasonableness, the true meaning, and the mutual relation of the truths of Catholicism. Nor will any one wonder at this who considers that the Sacred Books hold such an eminent position among the sources of revelation that without their assiduous study and use, Theology cannot be placed on its true footing, or treated as its dignity demands. For although it is right and proper that students in academies and schools should be chiefly exercised in acquiring a scientific knowledge of dogma, by means of reasoning from the Articles of Faith to their consequences, according to the rules of approved and sound philosophy—nevertheless the judicious and instructed theologian will by no means pass by that method of doctrinal demonstration which draws its proof from the authority of the Bible; "for (Theology) does not receive her first principles from any other science, but immediately from God by revelation. And, therefore, she does not receive of other sciences as from a superior, but uses them as her inferiors or handmaids."[2] It is this view of doctrinal teaching which is laid down and recommended by the prince of theologians, St. Thomas of Aquin;[3] who, moreover, shows—such being the essential character of Christian Theology—how she can defend her own principles against attack: "If the adversary," he says, "do but grant any portion of the divine revelation, we have

[1] Cfr. Clem. Alex. *Strom.* vii., 16; Orig. *de princ.* iv., 8; *in Levit. hom.* 4, 8; Tertull. *de praescr.* 15, *seqq.*; S. Hilar. Pict. *in Matth.* 13, 1.

[2] S. Greg. M. *Moral* xx. 9 (al. 11).

[3] *Summ. theol.* p. i., q. i., a. 5 ad 2.

an argument against him; thus, against a heretic we can employ Scripture authority, and against those who deny one article, we can use another. But if our opponent reject divine revelation entirely, there is then no way left to prove the Articles of Faith by reasoning; we can only solve the difficulties which are raised against them."[1] Care must be taken, then, that beginners approach the study of the Bible well prepared and furnished; otherwise, just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the Rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of St. Thomas of Aquin, and a thorough training therein—as We ourselves have elsewhere pointed out and directed. By this means, both in Biblical studies and in that part of Theology which is called *positive*, they will pursue the right path and make satisfactory progress.

THE AUTHORITY OF HOLY SCRIPTURE; MODERN CRITICISM; PHYSICAL SCIENCE.

To prove, to expound, to illustrate Catholic doctrine by the legitimate and skilful interpretation of the Bible, is much; but there is a second part of the subject of equal importance and equal difficulty—the maintenance in the strongest possible way of its full authority. This cannot be done completely or satisfactorily except by means of the living and proper *magisterium* of the Church. The Church, "by reason of her wonderful propagation, her distinguished sanctity and inexhaustible fecundity in good, her Catholic unity, and her unshaken stability, is herself a great and perpetual motive of credibility, and an unassailable testimony to her own Divine mission."[2] But since the divine and infallible *magisterium* of the Church rests also on the authority of Holy Scripture, the first thing to be done is to vindicate the trustworthiness of the sacred records, at least as human documents, from which can be clearly proved, as from primitive and authentic testimony, the Divinity and the mission of Christ our Lord, the institution of a hierarchical Church and the primacy of

[1] *Ibid.* a. 8.

[2] Conc. Vat. *sess.* iii., c. iii. *de fide.*

Peter and his successors. It is most desirable, therefore, that there should be numerous members of the clergy well prepared to enter upon a contest of this nature, and to repulse hostile assaults, chiefly trusting in that armor of God recommended by the Apostle,[1] but also not unaccustomed to modern methods of attack. This is beautifully alluded to by St. John Chrysostom, when describing the duties of priests: "We must use every endeavor that the 'Word of God may dwell in us abundantly,'[2] and not merely for one kind of fight must we be prepared—for the contest is many-sided and the enemy is of every sort; and they do not all use the same weapons nor make their onset in the same way. Wherefore it is needful that the man who has to contend against all should be acquainted with the engines and the arts of all—that he should be at once archer and slinger, commandant and officer, general and private soldier, foot-soldier and horseman, skilled in sea-fight and in siege; for, unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep."[3] The sophisms of the enemy and his manifold arts of attack we have already touched upon. Let us now say a word of advice on the means of defence. The first means is the study of the Oriental languages and of the art of criticism. These two acquirements are in these days held in high estimation, and, therefore, the clergy, by making themselves more or less fully acquainted with them as time and place may demand, will the better be able to discharge their office with becoming credit; for they must make themselves "all to all,"[4] always "ready to satisfy every one that asketh them a reason for the hope that is in them."[5] Hence it is most proper that Professors of Sacred Scripture and theologians should master those tongues in which the Sacred Books were originally written; and it would be well that Church students also should cultivate them, more especially those who aspire to academic degrees. And endeavors should be made to establish in all academic institutions—as has already been laudibly done in many—chairs of the other ancient languages, especially the

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[1] Eph. vi. 13, *seqq.*
[2] Cfr. *Coloss.* iii. 16.
[3] *De Sacerdotio* iv. 4.
[4] 1 Cor. ix. 22.
[5] 1 Peter iii. 15.

Semitic, and of subjects connected therewith, for the benefit, principally, of those who are intended to profess sacred literature. These latter, with a similar object in view, should make themselves well and thoroughly acquainted with the art of true criticism. There has arisen, to the great detriment of religion, an inept method, dignified by the name of the "higher criticism," which pretends to judge of the origin, integrity, and authority of each Book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the Sacred Books; and this vaunted "higher criticism" will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light which is sought, or prove of any advantage to doctrine; it will only give rise to disagreement and dissension, those sure notes of error, which the critics in question so plentifully exhibit in their own persons; and seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the sacred writings of all prophecy and miracle, and of everything else that is outside the natural order.

In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the Sacred Book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the Great Creator, provided it be taught as it should be, so, if it be perversely imparted to the youthful

intelligence, it may prove most fatal in destroying the principles of true philosophy and in the corruption of morality. Hence to the Professor of Sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the Sacred Books, and in refuting them. There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, "not to make rash assertions, or to assert what is not known as known."[1] If dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: "Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises, which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so."[2] To understand how just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Ghost "Who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation."[3] Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—"went by what sensibly appeared,"[4] or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

The unshrinking defence of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers or the more recent interpreters have put forth

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[1] *In. Gen. op. imperf.* ix. 30.
[2] S. Aug. *ib.* ii. 9, 20.
[3] *De Gen. ad litt.*, i. 21, 41.
[4] *Summa theol.* p. i., q. lxxx., a. 1 ad 3.

in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For "in those things which do not come under the obligation of faith, the Saints were at liberty to hold divergent opinions, just as we ourselves are,"[1] according to the saying of St. Thomas. And in another place he says most admirably: "When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith."[2] The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must, nevertheless, always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation.

INSPIRATION INCOMPATIBLE WITH ERROR.

The principles here laid down will apply to cognate sciences, and especially to history. It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a

[1] *In Sent.* ii., Dist. q. i., a. 3.

[2] *Opusc.* x.

suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily, as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their Author."[1] Hence, because the Holy Ghost

[1] *Sess.* iii., c. ii., *de Rev.*

employed men as His instruments, we cannot, therefore, say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated."[1] And St. Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things—we loyally believe the Holy Ghost to be the author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution."[2]

It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the Divine writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance—the very passages which in great measure have been taken up by the "higher criticism"; for they were unanimous in laying it down, that those writings, in their entirety and in all their parts, were equally from the *afflatus* of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true. The words of St. Augustine to St. Jerome may sum up what they taught: "On my own part I confess to your charity that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these Books I meet anything which seems contrary to

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[1] *De consensu Evangel.* l. 1, c. 35.

[2] *Praef. in Job*, n. 2.

truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand." [1]

But to undertake fully and perfectly, and with all the weapons of the best science, the defence of the Holy Bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have a right to expect the co-operation of all those Catholics who have acquired reputation in any branch of learning whatever. As in the past, so at the present time, the Church is never without the graceful support of her accomplished children; may their services to the Faith grow and increase! For there is nothing which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect. Seeing, then, that those can do so much for the advantage of religion on whom the goodness of Almighty God has bestowed, together with the grace of the faith, great natural talent, let such men, in this bitter conflict of which the Holy Scripture is the object, select each of them the branch of study most suitable to his circumstances, and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God. And it is Our pleasing duty to give deserved praise to a work which certain Catholics have taken up—that is to say, the formation of societies and the contribution of considerable sums of money, for the purpose of supplying studious and learned men with every kind of help and assistance in carrying out complete studies. Truly an excellent fashion of investing money, and well suited to the times in which we live! The less hope of public patronage there is for Catholic study, the more ready and

[1] *Ep.* lxxvii. 1. *et crebrius alibi.*

the more abundant should be the liberality of private persons—those to whom God has given riches thus willingly making use of their means to safeguard the treasure of His revealed doctrine.

SUMMARY.

In order that all these endeavors and exertions may really prove advantageous to the cause of the Bible, let scholars keep steadfastly to the principles which We have in this Letter laid down. Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures—and that, therefore, nothing can be proved either by physical science or archæology which can really contradict the Scriptures. If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and the hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words, or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but "truth remaineth and groweth stronger forever and ever."[1] Wherefore, as no one should be so presumptuous as to think that he understands the whole of the Scripture, in which St. Augustine himself confessed that there was more that he did not know, than that he knew,[2] so, if he should come upon anything that seems incapable of solution, he must take to heart the cautious rule of the same holy Doctor: "It is better even to be oppressed by

[1] 3 Esdr. iv. 38.

[2] Ad Ianuar. *ep.* lv. 21.

unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error."[1]

As to those who pursue the subsidiary studies of which We have spoken, if they honestly and modestly follow the counsels We have given—if by their pen and their voice they make their studies profitable against the enemies of truth, and useful in saving the young from the loss of their faith—they may justly congratulate themselves on their worthy service to the Sacred Writings, and on affording to Catholicism that assistance which the Church has a right to expect from the piety and learning of her children.

Such, Venerable Brethren, are the admonitions and the instructions which, by the help of God, We have thought it well, at the present moment, to offer to you on the study of Holy Scripture. It will now be your province to see that what We have said be observed and put in practice with all due reverence and exactness; that so, We may prove our gratitude to God for the communication to man of the Words of His Wisdom, and that all the good results so much to be desired may be realized, especially as they affect the training of the students of the Church, which is our own great solicitude and the Church's hope. Exert yourself with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish, in Seminaries and in the educational Institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the Church, in accordance with the salutary teaching and example of the holy Fathers, and the laudable traditions of antiquity; and, as time goes on, let them be widened and extended as the interests and glory of truth may require—the interest of that Catholic Truth, which comes from above, the never-failing source of man's salvation. Finally, We admonish, with paternal love, all students and ministers of the Church always to approach the Sacred Writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arro-

[1] *De doctr. chr.* iii. 9, 18.

gance of "earthly" science be laid aside, and there be excited in the heart the holy desire for that wisdom "which is from above." In this way the intelligence, which is once admitted to these sacred studies, and thereby illuminated and strengthened, will acquire a marvellous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; whilst, at the same time, the heart will grow warm, and will strive, with ardent longing, to advance in virtue and in divine love. "Blessed are they who examine His testimonies; they shall seek Him with their whole heart." [1]

And now, filled with hope in the divine assistance, and trusting to your pastoral solicitude—as a pledge of heavenly grace, and a sign of Our special good-will—to you all, and to the Clergy, and the whole flock entrusted to you, We lovingly impart in Our Lord the Apostolic Benediction.

Given at St. Peter's, at Rome, the 18th day of November, 1893, the eighteenth year of Our Pontificate.

POPE LEO XIII.

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[1] Ps. xviii. 2.

HOLY LIGHTS

OF THE

CHRISTIAN AGES

THE TEACHINGS OF THE SAINTS

IN THEIR OWN WORDS

Selected from their Writings and Arranged According to their Respective Subjects by a Parish Priest

FAITH.

We should submit ourselves to the Church so completely, that if we clearly perceived a thing to be white and she were to declare it to be black, we should, with her, declare it black.—*St. Ignatius.*

O Holy Mother! O Church of Rome! we poor ignorant creatures, we knew thee not. We knew not thy zeal, nor thy goodness, nor thy labors for our salvation. Thou shewest us the way to Heaven, and the way alone taught by thee is the true way. He who follows it cannot go astray nor stumble against a stone. He, on the contrary, who seeks another way, shall only find eternal perdition.—*B. Giles of Assisi.*

Faith is a great virtue; but without charity it can be of no use to us. Keep and preserve, with the utmost care, the precious gift of true faith, pure faith, faith without reproach. Let this burning, fervent, and invincible faith, which obtained an immortal crown for the Holy Confessors, be the immortal ornament of your soul.—*St. Bernard.*

Only believe, and you have already found what you seek. In truth, what does Faith not find? It reaches the unapproachable, it discovers the unknown, it comprehends the unsearchable, it has the secret of arriving at the ends of things, and it has but to dilate its bosom to hold even eternity in its embrace.—*St. Bernard.*

The soul is elevated to God by means of a lively faith, that secret and private staircase, of which all the steps are hidden under a mystery impenetrable to the senses or the understanding. Therefore

the soul renounces their feeble help to attach itself only to faith, which penetrates the deep things of God: hence its disguise. It transforms the principle of its knowledge, hence the safety of its passage; so that it has nothing to fear from temporal things, from reason, or from the devil.—*St. John of the Cross.*

Faith is a lamp which gives us spiritual light and warmth.—*St. Thomas.*

Faith resembles a lamp. As a lamp lights the whole house, so the light of Faith illuminates the whole soul.—*St. Chrysostom.*

If we do not believe God, whom shall we believe? God ought to be believed on His Word.—*St. Ambrose.*

Reason is the eye of the soul; but like the bodily eye, it needs light in order to see; and how can it see divine things clearly, if deprived of the light of divine revelation?—*St. Augustine.*

Faith is an altar; nothing is pleasing to God unless it be offered to Him in a spirit of Faith.—*St. Thomas.*

A tree cannot grow without roots; a building cannot be raised without a foundation; every river must flow from a source. So the Christian life and virtues can neither exist nor flourish, nor become a source of life, unless they proceed from Faith.—*St. Augustine.*

Your heart is like to a ship. To have Jesus on board is to have Faith in your heart. If your faith slumbers, Jesus slumbers also, and in this case you are in danger of shipwreck.—*St. Augustine.*

As a vessel that has no anchor is tossed about by the wind, so our mind, when not anchored to Faith, is continually agitated by the wind of human opinions and doctrines.—*St. Gregory the Great.*

A virtuous life is to the soul what food is to the body. For as our body cannot live without food, so Faith cannot subsist without good works.—*St. Chrysostom.*

Hold in your hand the lantern of Faith; and let the flame of Charity shine from it, to shew you what you must do, and what you must avoid.—*St. Augustine.*

The Church that cannot err, and the Faith that cannot fail, is the Roman Church, and the faith of the Roman Church, whether believed in Rome or in other parts of the world.—*St. Antoninus.*

As in the sea there are islands which are fruitful and furnish good harbors for the shelter of mariners, who fly to them and once having

reached them are secured from the tossing of the tempest; so God has given to the world a holy Church, in whose safe harbor the lovers of truth seek refuge, as well as all those who desire to be saved, and to escape the dreadful wrath of God. And as there are other islands which want water, and are covered with barren rocks, uninhabitable by man and destructive to sailors, on which their ships are dashed to pieces; so likewise are there erroneous doctrines and heresies which destroy those who are seduced and drawn aside by them.—*St. Theophilus to the learned Antolychus.*

HOPE.

Wait upon the Lord; be faithful to His commandments; He will elevate your hope, and put you in possession of His Kingdom. Wait upon Him patiently; wait upon Him by avoiding all sin. He will come, doubt it not; and in the approaching day of His visitation, which will be that of your death and His judgment, He will Himself crown your holy hope. Place all your hope in the Heart of Jesus; it is a safe asylum; for he who trusts in God is sheltered and protected by His mercy. To this firm hope, join the practice of virtue, and even in this life you will begin to taste the ineffable joys of Paradise.—*St. Bernard.*

Not only think of the road through which thou art travelling, but take care never to lose sight of that blessed country in which thou art shortly to arrive. Thou meetest here with passing sufferings, but wilt soon enjoy everlasting rest. When thou lookest up to the recompense everything thou dost or sufferest will appear light, and no more than a shadow; it bears no proportion with what thou art to receive for it. Thou wilt wonder that so much is given for such trifling pains.—*St. Augustine.*

We must have confidence in God, who is what He always has been, and we must not be disheartened because things turn out contrary to us.—*St. Philip.*

When any one places his whole trust in God, hoping in and serving Him faithfully at the same time, God watches over him, to the extent of his confidence, in every danger. Infinite is the love which God bears to souls who repose in His protection. Diffidence in ourselves and confidence in God are like the scales of a balance; the elevation of the one is necessarily connected with the depression of the other. The more we have of diffidence in ourselves, the greater

is our confidence in God; the less we possess of confidence in God, the more presumptuous shall we be of our own powers; but if we have no sort of confidence in our own strength, we may be assured that our hopes centre completely in God.—*St. Francis of Sales.*

A sinner cannot outrage the Deity more than by despairing of divine mercy on account of the number and enormity of his crimes; for God's clemency is far greater than the iniquity and guilt of an entire world. . . . Of God's mercy never despair.—*Ven. Blosius.*

A servant of God should fear nothing, not even Satan, who is soon discomfited when made little account of. If the Lord be mighty, the demons are but his bond-slaves; what evil therefore can they do to the servants of so great a King?—*St. Teresa.*

Confidence in God ought to be greater in proportion to the pressing nature of the necessity in which we are placed. When Jesus cried in the anguish of His Passion, "My God, my God, why hast Thou forsaken me?" He was at that time exhibiting a pattern of the highest perfection in the exact fulfilment of the obedience required from Him by His Eternal Father, with whom He was wholly united. His intelligent soul enjoyed the most perfect bliss: still, as a man, capable of suffering and mortal, He complains of His abandonment, or rather He gives utterance to His perfect confidence in God, in order to teach us, His children, that the more afflicted we are the more we ought to rely on aid from above.—*St. Catharine of Bologna.*

Whenever you find yourself inclined to diffidence, lift up your heart lovingly to God, and be assured that your defects are, in the sight of His infinite goodness, but as a few threads of tow cast into a sea of fire. Figure to yourself a burning surface, as vast as the hemisphere we inhabit; if a piece of tow were thrown into it, would it not be so absorbed in the fire as instantly to disappear? "Our God is a consuming fire," and our imperfections, compared with His goodness, are what a piece of tow is to the furnace. When, therefore, we have fallen, let us humble ourselves sorrowfully in His presence, and then, with an act of unbounded confidence, let us throw ourselves into the ocean of His goodness, where every failing will be cancelled, and anxiety will be turned into love.—*St. Paul of the Cross.*

God guards with special protection a confiding client, and such an one may be sure no evil will betide him.—*St. Vincent of Paul.*

ST. STANISLAS.

THE VISION OF ST. ANTHONY OF PADUA.

THE ASSUMPTION OF THE BLESSED VIRGIN

ST. MONICA, THE MOTHER OF ST. AUGUSTINE.

God is so good and so merciful, that to obtain Heaven it is sufficient to ask it of Him from our hearts.—*St. Benedict Joseph Labrè.*

God is certainly more desirous of our best welfare than we are ourselves; and He knows the ways and means of promoting it better than we, for they are in His hands as Ruler of the Universe; wherefore, in all the accidents which befall us, most certainly that happens which is the best.—*St. Augustine.*

As a mother delights in taking her child on her knees, in caressing and feeding him, so does our God delight in treating with love and tenderness those souls who give themselves entirely to Him, and place all their hopes in His goodness and bounty.—*St. Liguori.*

When we have once placed ourselves entirely in the hands of God, we need apprehend no evil; if adversity comes, He knows how to turn it to our advantage, by means which will in time be manifested to us.—*St. Vincent of Paul.*

When we find ourselves in some danger, we must not lose courage, but confide much in the Lord; for where danger is great, great also is the assistance of Him who is called our Helper in tribulation.—*St. Ambrose.*

He who serves God with a pure heart, laying aside all human interests and seeking only the divine honor, may hope to succeed in his affairs even when to others they seem desperate, since the operations of God are beyond the ken of mortal vision, and depend on a loftier than human policy.—*St. Charles Borromeo.*

The more a person loves God, the more reason he has to hope in Him. This hope produces in the saints an unutterable peace, which they preserve even in adversity, because as they love God, and know how beautiful He is to those who love Him, they place all their confidence and find all their repose in Him alone.—*St. Liguori.*

That fear is useful which is buoyed up by hope and is not weighed down by despair.—*St. Isid. Hisp.*

True and certain is that Hope which is accompanied by good works. But if it goes alone, it ought to be called presumption.—*St. Laurence Justinian.*

Behold Jesus Christ crucified, who is the only foundation of our hope; He is our Mediator and Advocate; the victim and sacrifice for our sins. He is goodness and patience itself; His mercy is moved

by the tears of sinners, and He never refuses pardon and grace to those who ask it with a truly contrite and humbled heart.—*St. Charles Borromeo.*

God wishes us not to rest upon anything but His infinite goodness; do not let us expect anything, hope anything, or desire anything but from Him, and let us put our trust and confidence in Him alone.—*St. Charles Borromeo.*

CHARITY.

He who does not acquire the love of God will scarcely persevere in the grace of God, for it is very difficult to renounce sin, merely through fear of chastisement.—*St. Liguori.*

The heart into which Divine Love enters no longer makes any account of all that the world esteems. St. Francis of Sales says that when the house is on fire, all the goods are thrown out of the window; by which he means, that when the heart is inflamed with Divine Love, man, without sermons, or exhortations from his spiritual director, of himself seeks to divest himself of all worldly goods, honors, riches, and other earthly things, that he may have nothing but God.—*St. Liguori.*

In the royal galley of Divine Love, there is no galley slave; all the rowers are volunteers.—*St. Francis of Sales.*

The way which God takes with the souls that love Him, by allowing them to be tempted, and to fall into tribulations, is a true espousal between Himself and them.—*St. Philip Neri.*

We must give ourselves to God altogether; God makes all His own the soul that is wholly given to Him.—*St. Philip Neri.*

Charity is a love of friendship, a friendship of choice, a choice of preference, but an incomparable, a sovereign, and supernatural preference which is like a sun in the whole soul, to embellish it with its rays; in all our spiritual faculties to perfect them; in all our powers to moderate them; but in the will, as its seat, to reside there, and to make it cherish and love its God above all things.—*St. Francis of Sales.*

Try not to think of yourself when you love; love is ecstatic, it does not leave to themselves those whom it possesses, but delivers them to the One they love.—*St. Dionysius.*

Under the influence of fear, we bear the Cross of Christ with

patience; under the more inspiring influence of hope, we carry the Cross with a firm and valiant heart; but under the consuming power of love, we embrace the Cross with ardor.—*St. Bernard.*

As beholding corporal beauty is the principal cause of sensitive love, so the contemplation of the Divine Goodness is the cause of spiritual love.—*St. Thomas.*

The price of Divine Love is not to be appreciated; for it suffices to obtain the Kingdom of Heaven, and the love of Him who has loved us so much merits the highest degree of our love.—*St. Francis of Assisi.*

LOVE OF GOD.

God has loved us from all eternity. Children of men, says the Lord, remember that I first loved you. You had not yet been born, the world itself did not exist, and even then I loved you. As long as I am God, I have loved you; I have loved you as long as I have loved Myself.—*St. Liguori.*

Is not Jesus worthy of thy heart's warmest affection? If thou feelest no very ardent love, still wish and pray to thy Blessed Saviour that the holy fire may be kindled within thy breast. Think often that thy Redeemer's labors and pains were endured for thee, an ungrateful sinner. For thy sake Jesus shed His Blood and died upon a cross; submitting to a temporal death, that thou mightest attain to life eternal. He took upon Himself thy delinquencies, and cancelled thy outstanding debt by fastening it to His Cross. In fine, He parted with all His precious merits to enrich thy poverty-stricken soul.—*Ven. Blosius.*

The love of God is never idle. When it really fills a soul, it never fails to operate great things in it. Whenever it does not work, but is inactive, we may be certain there is no true love, but only the appearance of it.—*St. Gregory.*

The greatest security we can have in this world that we are in the grace of God, does not consist in the feelings that we have of love to Him, but rather in an irrevocable abandonment of our whole being into His hands, and in a firm resolution never to consent to any sin great or small.—*St. Francis of Sales.*

Two loves have made two different cities: self-love hath made a terrestrial city, which rises in contempt of God; and Divine Love

hath made a celestial one, which rises in contempt of self. The former glories in itself—the latter in God.—*St. Augustine.*

To love God as He ought to be loved, we must be detached from all terrestrial love; we must love nothing but Him, or if we love anything else, we must love it only for His sake.—*B. Peter Claver.*

What a weakness it is to love Jesus Christ only when He caresses us, and to be cold immediately He afflicts us. This is not true love. Those who love thus, love themselves too much to love God with all their heart.—*B. Margaret Alacoque.*

To love God! oh, how beautiful it is! We must be in Heaven to comprehend love. Prayer helps us a little, because prayer is the elevation of the soul to Heaven. The more we know men, the less we love them. It is the reverse with God; the more we know of Him the more we love Him. This knowledge inflames the soul with such a love that it can no longer love or desire anything but God. . . . Man was created by love; therefore he is disposed to love. On the other hand, he is so great that nothing on earth can satisfy him. He can be satisfied only when he turns to God. Take a fish out of water, and it will not live. . . . Well, such is man without God.—*Ven. Curé d'Ars.*

One day, while conversing with St. Bonaventure, Blessed Giles said to him: "My Father, God has shown you great mercy, and loaded you with many graces in giving you that knowledge which helps you to praise Him. But we, poor ignorant creatures, how can we correspond with His goodness and attain to salvation?" The Saint replied: "If God had given man His love alone, that would be enough." "What!" returned Blessed Giles, "can an ignorant man love God as much as the most learned doctor?" "Certainly," answered St. Bonaventure, "an old woman who knows nothing can love God as much and more than a master in theology." At these words, Giles, transported with delight, ran into the garden, and cried out to the passers-by, "Come, simple and unlearned men, Come poor, wretched, ignorant women, come, listen to me. Do you wish to love Our Lord? You can love Him as much and more than Brother Bonaventure and the most learned theologians."—*B. Giles of Assisi.*

O my sweet Love, who shall prevent me from loving Thee? Shall it be my body? Rather will I reduce it to dust. Shall it be my past sins? I will immerse them in the sea of Thy Blood, and after that, behold my body and soul, make me suffer whatever it may please

Thee in order to annihilate them in such a manner that they may be no obstacle to my loving Thee.—*Ven. Eudes.*

Blessed Benedict Joseph Labré said that, to love God as we ought, it would be necessary to have three hearts in one. The first, all on fire for God, would cause us to think continually of God, speak habitually of Him, act constantly for Him, and support with patience, during the term of our life, the sorrows and trials which it may please Him to send us. The second heart, all love for our neighbor, should cause us to help him in his temporal wants by our alms, and still more in his spiritual needs by instruction, counsel, example, and prayer. This second heart should be, above all, full of tenderness for sinners; asking continually of God to enlighten and bring them to sorrow for sin; it should also be most compassionate toward the holy souls in Purgatory. But the third heart should be hard as bronze toward self, shunning every kind of sensuality, resisting constantly all self-love, renouncing one's own will, chastising the body by fasting and abstinence,—in fine, putting to death all the inclinations of corrupt nature.—*St. Benedict Joseph Labré.*

FRATERNAL CHARITY.

Let each one love his brother in charity. We have each our faults. He who has to put up with his brother's fault to-day will have to be borne with himself to-morrow.—*St. Alphonsus Liguori.*

How patiently Christ, the King of Heaven and Earth, bore with the Apostles, enduring at their hands many incivilities and unbeliefs, they being but poor and rough fishermen. How much more ought we to bear with our neighbor, if he treats us with unkindness.—*St. Philip Neri.*

In order to avoid contention, never contradict any one, except in case of sin or some danger to a neighbor; and when necessary to contradict others, and to oppose your opinion to theirs, do it with so much mildness and tact, as not to appear to do violence to their mind, for nothing is ever gained by taking up things with excessive warmth and hastiness.—*St. Louis, King.*

Our enemy the devil, who fights with us, in order to vanquish us, seeks to disunite us in our houses, and to breed quarrels, contests, and rivalries, because, while we are fighting with each other, he comes and conquers us, and makes us more securely his own.—*St. Philip Neri.*

Dismiss all anger, and look a little into yourself. Remember that he of whom you are speaking is your brother, and, as he is in the way of salvation, God can make him a Saint, notwithstanding his present weaknesses. You may fall into the same faults or perhaps into a worse fault. But supposing that you remain upright, to whom are you indebted for it, if not to the pure mercy of God?—*St. Thomas of Villanova.*

Oh! could you but see the beauty of a soul in the grace of God, you would be so much enamored of it that you would do nothing else but ask souls of God; and, on the contrary, could a soul in mortal sin be placed before your eyes, you would do nothing but weep, and you would hate sin more than the devil himself, and always pray for the conversion of sinners.—*St. Mary Magdalene de Pazzi.*

The highest among all divine works is to co-operate in the salvation of souls.—*St. Dionysius.*

Those who attend to the regulation of their own consciences are not much given to form rash judgments; far from wasting their reflections in dissecting the actions and intentions of their neighbors, whose conduct may appear cloudy and obscure, they enter into themselves, and use their utmost endeavors to reform and perfect their own lives, like bees which, in misty and cloudy weather, return to their hive to pursue their home labors. Rash judgment produces detraction, which is the bane of conversation. Were detraction banished from the world, numberless other sins would be banished together with it.—*St. Francis de Sales.*

If a man finds it very hard to forgive injuries, let him look at a crucifix, and think that Christ shed all His Blood for him, and not only forgave His enemies, but even prayed His Heavenly Father to forgive them also. Let him remember that when he says the Pater Noster, every day, instead of asking pardon for his sins, he is calling down vengeance on himself.—*St. Philip.*

To leave our prayer when we are called to do some act of charity for our neighbor, is not really a quitting of prayer, but leaving Christ for Christ. Even in the midst of a crowd we can be going on to perfection.—*St. Philip.*

We must sometimes bear with little defects in others, as we have against our will, to bear with natural defects in ourselves. If we

wish to keep peace with our neighbor, we should never remind any one of his natural defects.—*St. Philip.*

Every one ought to yield readily to the opinion of another, and to argue in favor of another, and against himself, and take things in good part.—*St. Philip.*

Be as gentle always as possible; and remember that you will catch more flies with a spoonful of honey than with a hundred barrels of vinegar. Such is the nature of the human mind; it rebels against severity, but gentleness renders it amenable to everything. A soft word appeases anger, as water extinguishes fire. No soul so ungrateful, but kindness can make it bear fruit. To speak truths sweetly is to throw burning coals, or rather roses, into a person's face. How can any one be angry with another who fights him with pearls and diamonds?—*St. Francis of Sales.*

I know well that many of the rich show mercy to the poor, but they do it by the hands of others. They give their gold, but not their personal services, because the sight of misery inspires disgust and makes them ill. I will not find fault with this weakness, nor will I call it unmerciful. But I must be allowed to say that true love and perfect faith raise the mind above such infirmities and make it strong for holy services of love.—*St. Jerome.*

Alas! if we consider our neighbor outside the Heart of Our Lord, we run the risk of not loving him fondly, nor constantly, nor impartially. But within It, who would not love him, live with him, tolerate his imperfections, who would find him disagreeable or tiresome?

But our neighbor is in the Heart of Our Saviour, and he is so much loved by It, and considered so worthy of love, that the lover dies for love of him.—*St. Francis de Sales.*

Why should we not bear with those with whom He has borne, keeping before our eyes the great example of Jesus Christ praying on the Cross for His enemies? For they have not yet crucified us, they have not yet persecuted us to death, we have not yet resisted unto blows. But who will not love this beloved enemy for whom Jesus Christ has prayed and for whom He has died?—*St. Francis de Sales.*

There are so many sorts of troubles in this world, and so many people who are afflicted in different ways, that we ought to be very glad when we can help any one to carry their cross.—*St. Chantal.*

Love the worst men, love in them the remains of faith which they still preserve, or, if they have lost it all, love the virtues of which they are bereft, love the sacred image they bear, love the Blood of Christ with which you believe them to have been redeemed.—*St. Ignatius.*

HUMILITY.

The whole life of Christ upon earth was a continual lesson of morality, but He in a special manner proposed to us His humiliation for our imitation. The Son of God says not to us: Learn of Me to make heaven and earth, to create all visible things, to work miracles, to raise the dead; but learn of Me to be meek and humble of heart, for solid humility is much more powerful and safe than empty grandeur. —*St. Augustine.*

Have these three things always present to your mind: what you were, what you are, and what you will be.—*St. Bernard.*

When trees are much loaded with fruit, the quantity weighs down, nay, sometimes breaks the branches; whereas, those which are not so laden remain straight; and when the ears of corn are full, they hang down, so that the stalk seems ready to break; but when they stand up, it is a sign there is little in them. Just so it is as to spiritual things. They who bear no fruit continually shoot upward, but they who are laden with the fruit of grace and good works are always hanging down their heads in a humble posture; they make the favors they have received from God a subject of further humiliation and fear.—*St. Dorotheus.*

We are only worth the price at which God values us. True merit must be weighed in His scales, for it is His judgment which alone can decide between real and counterfeit virtue.—*Ven. John Berchmans.*

Nothing can tend so much to humble us before the mercy and justice of God as the consideration of His benefits and our own sins. Let us, then, consider what He has done for us, and what we have done against Him; let us call to mind our sins in detail, and His gracious benefits in like manner, remembering that whatever there is of good in us is not ours, but His, and then we need not be afraid of vain-glory or of taking complacency in ourselves. If, however, when reflecting on the graces with which God has favored us, we should be assailed with thoughts of vain-glory, the consideration of

our ingratitude, imperfections, and wretchedness will be an infallible remedy against them. If we consider what we have done when God was not with us, we shall see at once that what we do when He is with us is not *our* work or production; we shall, indeed, rejoice in the possession of it, but we shall give all the glory to God, who alone is the author of it, as the Blessed Virgin proclaimed that God had done great things in her behalf, but only to humble herself and glorify God. "My soul," said she, "doth magnify the Lord, because He has done great things for me."—*St. Francis of Sales.*

A treasure is secure so long as it remains concealed: but when once disclosed and laid open to every bold invader, it is presently rifled; so virtue is safe as long as secret, but, if rashly exposed, it but too often evaporates into smoke. By humility and contempt of the world, the soul, like an eagle, soars on high, above all transitory things, and tramples on the backs of lions and dragons.—*St. Syncletica.*

Believe me, that a little attention to acquire humility, and an act of this virtue, are worth more before God's infinite wisdom than all the learning of the world. . . . Humility drew the Son of God from Heaven to the womb of a Virgin, and by the same humility we can draw Him into our souls. The more the flower of humility blossoms in a soul, the greater is the good odor it imparts to her who possesses it, to those who behold her, and to those who are about her.—*St. Teresa.*

It is foolish to be puffed up with human favor, or to be proud of earthly honor. For what is great before men is abominable before God, and what a man is in the sight of God, that he is and no more.

It cannot be known how much humility or patience a servant of God has, when he has everything according to his own wishes or necessity. But when the time comes that those who ought to befriend him turn against him, then he has as much humility and patience as he shows, and no more.—*St. Francis of Assisium.*

God takes especial delight in the humility of a man who believes that he has not yet begun to do any good.—*St. Philip Neri.*

Humility is a divine shield and veil which conceals our good works and virtues from our own too curious eyes. Penance awakens us; holy sorrow knocks at heaven's gates; humility opens them. This virtue is the only one no devil can imitate. If pride made de-

mons out of angels, there is no doubt that humility could make angels out of demons.—*St. John Climacus.*

Humiliation is the road to humility, as meekness in suffering tribulations and injuries produces patience. If you do not exercise humiliations, you cannot attain to humility.—*St. Bernard.*

In the order of the virtues, humility holds the first rank,—in this sense, that it drives from us pride, which sets us at war with God; and that, on the contrary, it renders man submissive and entirely open to the effusions of divine grace.—*St. Thomas.*

As, when the sun is eclipsed, the whole earth is dark, so, if there is a want of humility, all our works are blighted, and are nothing but blemish and corruption.—*St. John Climacus.*

No man can attain to the knowledge of God but by humility. The way to mount high is to descend; for all great falls which ever happened in this world were caused by pride, and all spiritual advantages arose from humility.—*Blessed Giles.*

By humility a man finds grace before God and peace with men. This is the path of salvation, to rejoice in every advantage, and to grieve for every misfortune of your neighbor, to see and acknowledge your own evils and miseries, and to believe only good of others; to know others and despise yourself.—*Blessed Giles.*

MEEKNESS.

Who is the meek? Whose imitator is he? He is not the imitator of angels nor of archangels, though they are most mild, and full of every virtue, but of the Lord of the universe. Paul would have us to imitate the meekness of God, that by exhibiting to us His dignity, we might be convinced that all who suffer contempt, bear contumely, or endure any other evil with mildness, controlling their anger, are imitators of God.—*St. John Chrysostom.*

Though Jesus is the absolute Lord of all hearts, yet what resistance does He not suffer from us against the illuminations of His grace? what rebellions against His holy inspirations? And although He is obliged to withdraw Himself from those who are unwilling to walk according to His way, yet He ceases not to return after a while and to renew His holy inspirations and most loving invitations.—*St. Francis of Sales.*

Go and exhort men to penance for the remission of their sins and for peace. You will find some among the faithful, mild and good, who will receive you with pleasure, and willingly listen to you; others, on the contrary, without religion, proud and violent, will censure you, and be very hostile to you; but make up your minds to bear all this with humble patience and let nothing alarm you. Be patient in tribulations, fervent in prayer, and fearless in labor.—*St. Francis of Assisi.*

If you desire to labor with fruit for the conversion of souls, it behooves you to mix the balm of gentleness with the strong wine of your zeal, to the end that the latter be not too ardent, but benign, pacific, long-suffering and full of compassion. For the natural character of men is such that, when treated with harshness, it becomes still more hardened, whereas mildness soon softens it. Moreover we ought to remember that Jesus Christ came to bless men of good will, and if we give up our own will to His guidance, we may be sure that He will render it fruitful.—*St. Francis of Sales.*

Let us force ourselves to be affectionate, gentle, and humble in our intercourse with all, especially with those whom God has given us as our companions, such, for instance, as those of our household. And never let us consent to be of the number of those who, out of their own house, appear like angels, but are more like devils at home.—*St. Francis of Sales.*

When we have to reply to any one who has insulted us, we should be careful to do it always with meekness. A soft answer extinguishes the fire of wrath. If we feel ourselves angry, it is better for us to be silent, because we should speak amiss; when we become tranquil, we shall see that all our words were culpable.—*St. Liguori.*

We should also use meekness toward ourselves when we have committed a fault. To be in a passion with ourselves after a fault, is not humility but pride; it is depressing to acknowledge that we are weak and miserable creatures. St. Teresa said, that all humility which disturbs the soul does not proceed from God, but the devil. To be angry with ourselves, after the commission of sin, is a greater fault than the former; a fault which brings many others in its train; such as the omission of our usual devotions, of prayer, of Communion, or the imperfect performance of them. St. Aloysius Gonzaga said that the devil fishes in troubled waters. When the soul is in trouble, it has but a weak knowledge of God and its duty. When

we have committed a fault, let us address God with humility and confidence and ask His pardon; saying to Him, with St. Catherine of Genoa: "O Lord, these are the fruits of my garden. I love Thee with my whole heart. I have offended Thee; I am sorry for it, and will never do so again. Grant me Thy holy grace."—*St. Liguori.*

We must imitate the forbearance of God. Oh, how great is God's forbearance! He endures patiently the temples of the profane men who outrage His Majesty; He endures idols and sacrilegious ceremonies; He makes the sun to shine on the evil and upon the good, and His rain descend upon the just and upon the unjust; He makes the elements serve all men alike, the impious as well as the good; the winds blow, the springs burst forth, the harvests swell with waving corn, the grapes ripen, the trees cover themselves with fruit, the forests put on thick foliage, the meadows adorn themselves with the enamel of flowers. God delays vengeance, and patiently waits, that man may correct himself and return to his Saviour. Such is the forbearance of the Eternal Father, and similar to it was that of the Son, for all the actions of Jesus Christ were characterized by patience and by that divine evenness of soul of which nothing could disturb the tranquillity.—*St. Cyprian.*

Mildness is a virtue, in which principally consists nobility of soul. And for this reason it is that lovers of the world often fail in mildness, because they are not possessed of that nobility, or only in a very scanty and imperfect degree. If they are not the first to use insulting and uncourteous terms, at least when they are attacked by others they resent it with the utmost indignation, giving in return language doubly abusive, and thus showing by their vengeance that they have an ignoble disposition. The servants of God, on the other hand, whether provoked by word or work, by keeping themselves tranquil and peaceful, evince a perfect nobleness of soul.—*St. Thomas Aquinas.*

Many appear full of mildness and sweetness as long as everything goes their own way; but the moment any contradiction or adversity arises, they are in a flame, and begin to rage like a burning mountain. Such people as these are like red-hot coals hidden under ashes. This is not the mildness which Our Lord undertook to teach us in order to make us like unto Himself.

We ought to be like lilies in the midst of thorns, which, however they be pricked and pierced, never lose their sweet and gentle fragrance.—*St. Bernard.*

Meekness, the greatest of virtues, is reckoned among the beatitudes. "Blessed are the meek, for they shall possess the land." For that blessed land, the heavenly Jerusalem, is not the spoil of warriors who have conquered, but the hoped-for inheritance of the meek, who patiently endure the evils of this life.—*St. Basil.*

It is better not to allow anger, however just and reasonable, to enter at all, than to admit it in ever so slight a degree; once admitted, it will not be easily expelled, for, though at first but a small plant, it will immediately grow into a large tree.—*St. Augustine.*

When you feel the assaults of passion and anger, then is the time to be silent. Jesus was silent in the midst of His ignominies and sufferings. O holy silence, rich in great virtues! O holy silence, which is a key of gold, keeping in safety the great treasure of holy virtues!—*St. Paul of the Cross.*

In the Christian combat, not the striker, as in the Olympic contests, but he who is struck, wins the crown. This is the law in the celestial theatre, where the angels are the spectators.—*St. John Chrysostom.*

It is better to err by excess of mercy than by excess of severity. . . . Wilt thou become a Saint? Be severe to thyself but kind to others.—*St. John Chrysostom.*

Nothing is more powerful than meekness. For as fire is extinguished by water, so a mind inflated by anger is subdued by meekness. By meekness we practise and make known our virtue, and also cause the indignation of our brother to cease, and deliver his mind from perturbation.—*St. John Chrysostom.*

Beware not to disturb yourself, nor to be irritated on account of the defects of others, for it would be folly, because you saw a man throw himself into a pit, to throw yourself into another.—*St. Bonaventure.*

If, on a rare occasion, it is necessary to speak with some severity in order to make a grievous crime felt, we should always, at the conclusion of the rebuke, add some kind words. We must heal wounds, as the Samaritan did, with wine and oil. But as oil floats above all other liquors, so meekness should predominate in all our actions.—*St. Liguori.*

Above all things we should be meek toward our enemies. We must overcome hatred by love, and persecution by meekness. It was

thus the Saints acted, and in this manner they conciliated the regard of their bitterest enemies.—*St. Liguori.*

It is better to have to give an account to God for too much mercy than for too much severity.—*St. Antoninus.*

There are two methods to subdue anger. First, that before a person undertakes to act, he places before his mind the contumelies and sufferings which he will likely encounter, and, by reflecting on the shame borne by our Saviour, prepares himself to bear them patiently. Secondly, that when we behold the excesses of others, we direct our thoughts to our own excesses, by which we offend others. This consideration of our own faults will lead us to excuse those of others. For a person who piously considers that he also has something which others must bear patiently in him will be easily disposed to bear patiently injuries he receives from others.—*St. Gregory.*

The morning light shines before the sun, so does meekness precede humility. Meekness is that unalterable condition of the soul in which it remains always the same in praise as in blame, without confusion, without disturbance, and without vexation.

Meekness aids obedience, and is a quality of the angels. A meek soul is enlightened by the spirit of discernment, and is the seat of simplicity. The simple soul is far removed from all vain, curious, and perverse thoughts; it goes directly and sincerely to God, as a scholar to his master.—*St. John Climacus.*

OBEDIENCE.

The obedience which we render to a superior is paid to God, who says, "He that hears you hears Me;" so that whatever he who holds the place of God commands, supposing it is not evidently contrary to God's law, is to be received by us as if it came from God Himself; for it is the same thing to know His Will, either from His own, from an angel's, or from a man's mouth.

The truly obedient man does not know what it is to delay and put off the business till to-morrow; he is an enemy to any kind of demur; he prevents the superior, and even gets the start of his commands. His eyes and ears are always open to the least sign that is given him; all his other senses, and every power within him, faithfully waits the motion of his superior." He does what he is bid, goes where he is commanded, and is always ready to receive and execute any order.—*St. Bernard.*

Obedience is a virtue of so excellent a nature, that Our Lord was pleased to mark its observance upon the whole course of His life; thus He often says, He did not come to do His own will, but that of His Heavenly Father.

Naturally we all have an inclination to command, and a great aversion to obey; and yet it is certain that it is more for our good to obey than to command; hence perfect souls have always had a great affection for obedience, and have found all their joy and comfort in it.

Whoever wishes to live happily and to attain perfection, must live conformably to reason, to rule, and to obedience, and not to his natural likes and dislikes; such an one must esteem all rules, must honor them all, must cherish them all, at least in the superior part of the will; for if one rule be despised now, another will be so to-morrow, and on the third day it will be no better. When once the bonds of duty are broken, everything will be out of order, and exhibit a scene of confusion.—*St. Francis of Sales.*

St. Paul commands us to obey all superiors, even those who are bad. Our Blessed Saviour, His Virgin Mother, and St. Joseph have taught us this kind of obedience in the journey they took from Nazareth to Bethlehem, when Cæsar published an edict that his subjects should repair to the place of their nativity to be enrolled. They complied with this order with the most affectionate obedience, though the Emperor was a pagan and an idolator, so desirous was Our Lord of showing us that we should never regard the persons of those who command, provided they be invested with sufficient authority.—*St. Francis of Sales.*

One of the greatest graces for which I feel myself indebted to Our Lord is, that His Divine Majesty has given me the desire to be obedient; for in this virtue I find most consolation and contentment, it being that which Our Lord recommended by His own example more than any other, and on this account I desire to possess it more than anything else in the world.

The more we see that any action springs not from the motive of obedience, the more evident is it that it is a temptation of the enemy; for when God sends an inspiration, the very first effect of it is to infuse a spirit of docility.—*St. Teresa.*

Obedience is a short cut to perfection. They who are living under obedience, if they really wish to advance in the ways of God, must give themselves up always and in all things into the hands of their

superiors; and they who are not living under obedience must subject themselves to some learned and discreet confessor, whom they may obey in the place of God, disclosing to him, with perfect candor and simplicity, the affairs of their soul; and they should never come to any resolution without his advice. Nothing gives greater security to our actions, or more effectually cuts the snares the devil lays for us, than to follow another person's will, rather than our own, in doing good.—*St. Philip.*

He who always acts under obedience may be assured that he will not have to give an account of his actions to God.—*St. Philip.*

By the other virtues, we offer God what we possess; but by obedience, we offer ourselves to Him.

They who obey are conquerors, because by submitting themselves to obedience they triumph over the angels, who fell through disobedience.—*St. Gregory.*

Obedience is a penance of reason, and, on that account, a sacrifice more acceptable than all corporal penances and mortifications.

God is more pleased to behold the lowest degree of obedience, for His sake, than all other good works which you can possibly offer to Him.—*St. John of the Cross.*

A single instant passed under simple obedience is immeasurably more valuable in the sight of God than an entire day spent in the most sublime contemplation.—*St. Mary Magdalene de Pazzi.*

He who follows his own ideas in opposition to the direction of his superiors needs no devil to tempt him, for he is a devil to himself.—*St. John Climacus.*

There are three sorts of obedience; the first, obedience when a strict obligation is imposed upon us, and this is good; the second when the simple word of the superior, without any strict command, suffices for us, and this is better; the third, when a thing is done without waiting for an express command, from a knowledge that it will be pleasing to the superior, and this is the best of all.—*St. Ignatius.*

See God in your superiors; so shall you learn to revere their will and follow their commands. Be well assured that obedience is the safest guide and most faithful interpreter of the Divine Will. Pour out your hearts to them as freely as water, mindful that they are charged with the direction of your souls. . . . Above all, do not be

your own master, relying on your own prudence, contrary to the caution of the wise man.—*St. Ignatius.*

He that is truly obedient does not wait for a command, but as soon as he knows what his superior wishes to have done immediately sets himself to work, without expecting an order.—*Blessed Albert the Great.*

It is better to cherish the humble desire of living according to the rule of the community, and to be diligent in its observance, than to entertain exalted desires of performing imaginary wonders, for such imaginations only tend to swell our hearts with pride, lead us to undervalue our brethren, from an impression that we are better than they.—*St. Pacomius.*

All that is done by obedience is meritorious. . . . It is obedience, which, by the light of Faith, puts self-will to death, and causes the obedient man to despise his own will and throw himself into the arms of his superior. . . .

Placed in the bark of obedience, he passes happily through the stormy sea of this life, in peace of soul and tranquillity of heart. Obedience and faith disperse darkness; he is strong because he has no longer any weakness or fears, for self-will, which is the cause of inordinate fear and weakness, has been destroyed.

Oh! how sweet and glorious is the virtue of obedience, by which all other virtues exist, because it is the offspring of charity! On it is founded the rock of faith; it is a queen, whom he that espouses is rich in every kind of good and whom no evil can assail.—*St. Catherine of Siena.*

CHASTITY.

A pure soul is like a fine pearl. As long as it is hidden in the shell, at the bottom of the sea, no one thinks of admiring it. But if you bring it into the sunshine, this pearl will shine and attract all eyes. Thus the pure soul, which is hidden from the eyes of the world, will one day shine before the angels in the sunshine of eternity.

The pure soul is a beautiful rose, and the Three Divine Persons descend from Heaven to inhale its fragrance.—*Ven. Curé d'Ars.*

Like a beautiful white dove rising from the midst of the waters, and coming to shake her wings over the earth, the Holy Spirit issues from the infinite ocean of the divine perfections, and hovers

over pure souls, to pour into them the balm of love. The Holy Spirit reposes in a pure soul as in a bed of roses. There comes forth from a soul in which the Holy Spirit resides a sweet odor, like that of the vine when it is in flower.—*Ven. Curé d'Ars.*

Chastity is the lily of virtues, and makes men almost equal to angels. Everything is beautiful in accordance with its purity. Now the purity of man is chastity, which is called honesty, and the observance of it, honor and also integrity; and its contrary is called corruption; in short, it has this peculiar excellence above the other virtues, that it preserves both soul and body fair and unspotted.—*St. Francis of Sales.*

What is more comely than chastity, which makes one generated from impure seed pure; an enemy, a friend; and a man, an angel? There is a difference, indeed, between a chaste man and an angel, but in happiness, not in virtue; the angel's chastity is more happy; but man's is more proved.—*St. Bernard.*

Chastity, or cleanness of heart, holds a glorious and distinguished place among the virtues, because she, alone, enables man to see God; hence Truth itself said, "Blessed are the clean of heart, for they shall see God."—*St. Augustine.*

There is no remedy so powerful against the heat of concupiscence as the remembrance of our Saviour's Passion. In all my difficulties I never found anything so efficacious as the wounds of Christ: In them I sleep secure; from them I derive new life.—*St. Augustine.*

If you desire to be chaste, be retired, be modest, be mortified.—*St. Leonard of Port Maurice.*

Humility is the safeguard of chastity. In the matter of purity, there is no greater danger than not fearing the danger. For my part, when I find a man secure of himself and without fear, I give him up for lost. I am less alarmed for one who is tempted and who resists by avoiding the occasions, than for one who is not tempted and is not careful to avoid occasions. When a person puts himself in an occasion, saying, I shall not fall, it is an almost infallible sign that he will fall, and with great injury to his soul.—*St. Philip.*

I tremble when I think of so many great men, who after their virtues had placed them among the stars, and almost fixed their habitation in heaven, have miserably fallen into most grievous sins and died impenitent. We have seen, Lord, the great lights of Thy

Church fall from Heaven, being pulled from thence by the infernal dragon; and, on the contrary, some that lay, as it were grovelling on the ground, have been wonderfully elevated all at once by Thy almighty hand.—*St. Augustine.*

Your good resolutions must not make you proud, but humble and diffident; you carry a large sum of gold about you, take care not to meet any highwaymen. In this life there is nothing certain: we are in a continual warfare, and, therefore, ought to be on our guard day and night. We sail in a tempestuous sea that threatens us on every side, and in a poor leaky vessel: the devil, who aims at nothing less than our destruction, never ceases to increase the storm, to overwhelm us thereby, if he can; hence it was that the Apostle gave this precaution, even to the virtuous: "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12).—*St. Jerome—Epistle to St. Eustochium.*

Some complain that mankind will fail if so many are consecrated virgins. I desire to know who ever wanted a wife and could not find one? The killing of an adulterer, the pursuing or waging war against a ravisher, are the consequences of marriage. The number of people is greatest where virginity is most esteemed. Enquire how many virgins are consecrated every year at Alexandria, all over the East and in Africa, where there are more virgins than men in the country.—*St. Ambrose.*

ON THE SERVICE OF GOD.

When nothing diverts my thoughts from God, my heart swims in an excess of overflowing joy, in so much that I often forget my food and all earthly things; but it is an affliction to live amid the distraction of worldly conversation.—*St. Paul, Hermit.*

The true way to advance in virtue and give satisfaction is a holy cheerfulness. The cheerful are much easier to guide in the spiritual life than the melancholy. Excessive sadness seldom springs from any other source than pride.—*St. Philip.*

Let the whole face wear an air of cheerfulness rather than that of sorrow, or any other disorderly affection; and if any one be disposed to gloominess and melancholy, he must strive by much virtue and docility to suppress and banish it, and study so much the more to show a pious cheerfulness.—*St. Ignatius.*

Cheerfulness strengthens the heart and makes us persevere in a good life; wherefore the servant of God ought always to be in good spirits.—*St. Philip Neri.*

The soul of one who serves God always swims in joy, always keeps holiday, is always in her palace of jubilation, ever singing with fresh ardor and fresh pleasure a new song of joy and love.—*St. John of the Cross.*

What a great right Jesus Christ has to our service, for the benefits with which He has loaded us! and how dear have these benefits cost Him! When He purposed to act according to His love, He seems, if we may so speak, to have forgotten He was God.—*St. Ignatius.*

Some negligence in serving a man might perhaps be excused, but in the service of God it ought not, at any price, to be endured.—*St. Ignatius.*

One act performed in dryness of spirit is worth more than several done in great sensible fervor.—*St. Francis of Sales.*

How many courtiers there are, who go into the presence of the King, a hundred times, not to speak to him, or to listen to him, but merely to be seen by him and to show by their assiduity that they are his servants. When, then, you come into the presence of Our Lord speak to Him, if you can; if you cannot, because you are spiritually hoarse, stay nevertheless, and make Him a reverence.—*St. Francis of Sales.*

We are made for this, that we may be good, and serve our Maker; when we act against His precepts, we act against Nature.—*St. Paulinus.*

The service of God is not a burden, but an honor: so far from branding us with the mark of slavery, it wipes it away.—*St. Peter Chrysologus.*

This is man's glory, to persevere and abide in the service of God. —*St. Irenœus.*

He is the Creator, thou art the creature; thou art the servant, He is the Lord; He is the Maker, thou art the vessel: therefore, to Him thou owest all thou hast, from whom thou hast received all, thy Sovereign Lord, who made thee, and made thee well.—*St. Bernard.*

To love God is to reign; he who desires to reign, let him adhere and be subject to God, the one Lord of all things; that soul is most free which is ruled by Him alone.—*St. Augustine.*

If the sun, moon, and stars serve God, why shall not I serve Him? Heaven serves Him, but neither earth nor wretched man serve Him. —*St. Jerome.*

It is a great dignity and merit to be the servant of the Lord.—*St. Jerome.*

There is no higher dignity than to serve Christ.—*St. Ambrose.*

O man! thou art pleased to have a faithful servant and yet thou wilt not be faithful to God: thou who hast a servant, remember that thou too hast a Lord.—*St. Augustine.*

Every creature, whether it will or not, is subject to the one God and Lord; but a warning is given to us, to serve the Lord with our whole will, because the just man serves Him willingly, but the unjust serves Him as a slave.—*St. Augustine.*

God can never command anything that is impossible, because He is just, nor will He damn any man for what he could not avoid, because He is merciful.—*St. Augustine.*

God does not command impossibilities, but when He commands anything, He admonishes thee to do what thou canst do, and to ask for what thou canst not do, and He helps thee to do it. Strengthen me, O Lord, that I may be able; give what Thou commandest, and command what Thou wilt.—*St. Augustine.*

GENEROSITY.

Should he require what is my own, as my land or my money, I would not refuse him, though all I have belongs to the poor. But the Emperor (Valentinian I.) has no right to that which belongs to God. If you require my estate, you may take it; if my body, I readily give it up; have you a mind to load me with irons or to put me to death, I am content. I shall not fly to the protection of the people, nor cling to the altar; I choose rather to be sacrificed for the sake of the altar.—*St. Ambrose.*

Why should others cause me to offend God, or to lose the charity which I owe and bear them? If any person were to cut off my arms or pluck out my eyes, they would be the dearer to me, and would

seem the more to deserve my tenderness and compassion.—*St. Edmund, K.C.*

In proportion as a soul is generous in the service of God, she experiences the effects of her liberality, and becomes day by day a more fit recipient of heavenly gifts and graces.—*St. Ignatius.*

The dangers to which I am exposed, and the pains I take for the interests of God alone, are the inexhaustible springs of spiritual joys; insomuch that these islands, bare of all worldly necessaries, are the places in the world for a man to lose his sight with excess of weeping; but they are tears of joy. I remember not ever to have tasted such interior delights, and these consolations of the soul are so pure, so exquisite, and so constant, that they take from me all sense of my corporal sufferings.—*St. Francis Xavier.*

Would not traders go thither were gold to be found there, and can I hesitate when there are souls to be saved instead?—*St. Francis Xavier.*

Christ one day said to St. John of the Cross, "John; what recompense dost thou ask for thy labors?" He answered: "Lord, I ask no other recompense than to suffer and be contemned for Thee."—*St. John of the Cross.*

I know not your gods. Jesus Christ, the only Son of God, is my God. Beat, tear, or burn me, and if my words offend you, cut out my tongue: every part of my body is ready when God calls for it as a sacrifice.—*St. Theodorus, M.*

"If we had taken you at such a time," said the heretics to St. Dominic, "what would you have done?" The Saint replied: "I would have asked you not to kill me all at once, but to have cut off my limbs, one by one, and to have placed them before my eyes, and then to have torn out my eyes, and left me so to perish."—*St. Dominic.*

St. Martin, moved by the tears of his religious brethren, wept also and prayed thus: "Lord, if I am still necessary to Thy people, I refuse not to labor, Thy holy Will be done!" As if he had said, My soul is unconquered by old age, weakness, or fatigue, and ready to sustain conflicts, if Thou callest me to them. But if Thou dost spare my age and take me to Thyself, be the Guardian and Protector of those souls for which I fear.—*St. Sulpicianus.*

For my part, I declare that nothing shall induce me to comply with your demand. What reproaches should I not suffer from my conscience?—what answer could I give to God, if I renounced the faith, for human respect?—*St. Maximus, Confessor.*

The Martyrs desired death, not to fly labor, but to attain their end. And why did they not fear death, from which man naturally so shrinks? Because they had vanquished the natural love of their own bodies, by divine and supernatural love. . . . How can man regret to lose that which he despises? Nay, rather he desires to give his life for God, who is his life, and to shed his blood for love of the Blood that was shed for him.—*St. Catherine of Siena.*

Nothing richer can be offered to God than a good will; for the good will is the originator of all good and is the mother of all virtues; whosoever begins to have that good will has secured all the help he needs for living well.—*Blessed Albert the Great.*

Better to live in uncertainty of one's own salvation, and yet devote one's self to the service of God and the welfare of souls, than to die this very hour with the certainty of entering into eternal glory. . . . We must not act in a niggardly way when God shows Himself so liberal to us.—*St. Ignatius.*

We should not value much what we have given God, since we shall receive for the little we have bestowed upon Him much more in this life and the next.—*St. Teresa.*

I would willingly endure all the sufferings of this world to be raised a degree higher in heaven, and to possess the smallest increase of the knowledge of God's greatness.—*St. Teresa.*

In the Old Law, God would accept no victim as a holocaust, if it had not first been flayed; in like manner, our hearts can never be immolated and sacrificed to God until they shall have been flayed, stripped of this old skin, that is, of their habits, inclinations, repugnances, and superfluous affections, and self-love reduced to ashes and our whole soul converted into flames of heavenly love.—*St. Francis of Sales.*

The throes and pangs of spiritual birth are painful to nature; our souls must give birth not exteriorly, but interiorly, to the sweetest, the most pleasing, the most beautiful child that could be desired. It is the good Jesus, whom we must form within ourselves. Courage! we must suffer much that He may be born in us.—*St. Francis of Sales.*

A monastery is an academy of strict correction, where each one should allow himself to be treated, planed, and polished, so that, all the angles being effaced, he may be joined, united, and fastened to the Will of God.—*St. Francis of Sales.*

In the monastery of the devout life, each one considers himself a novice, and a lifetime is devoted to a probation according to the rule of the order; it is not the solemnity of the vows, but their fulfilment which makes novices professed.—*St. Francis of Sales.*

POVERTY AND DETACHMENT.

The love of worldly possessions is a sort of bird-lime, which entangles the soul, and prevents it flying to God.—*St. Augustine.*

Poverty was not found in heaven; it abounded on earth,—but man did not know its value. Therefore the Son of God longed after it, and came down from heaven to choose it for Himself, to make it precious to us.—*St. Bernard.*

As riches are the instruments of all vices, because they render us capable of putting even our worst desires into execution, so a renunciation of riches is the origin and preserver of virtues.—*St. Ambrose.*

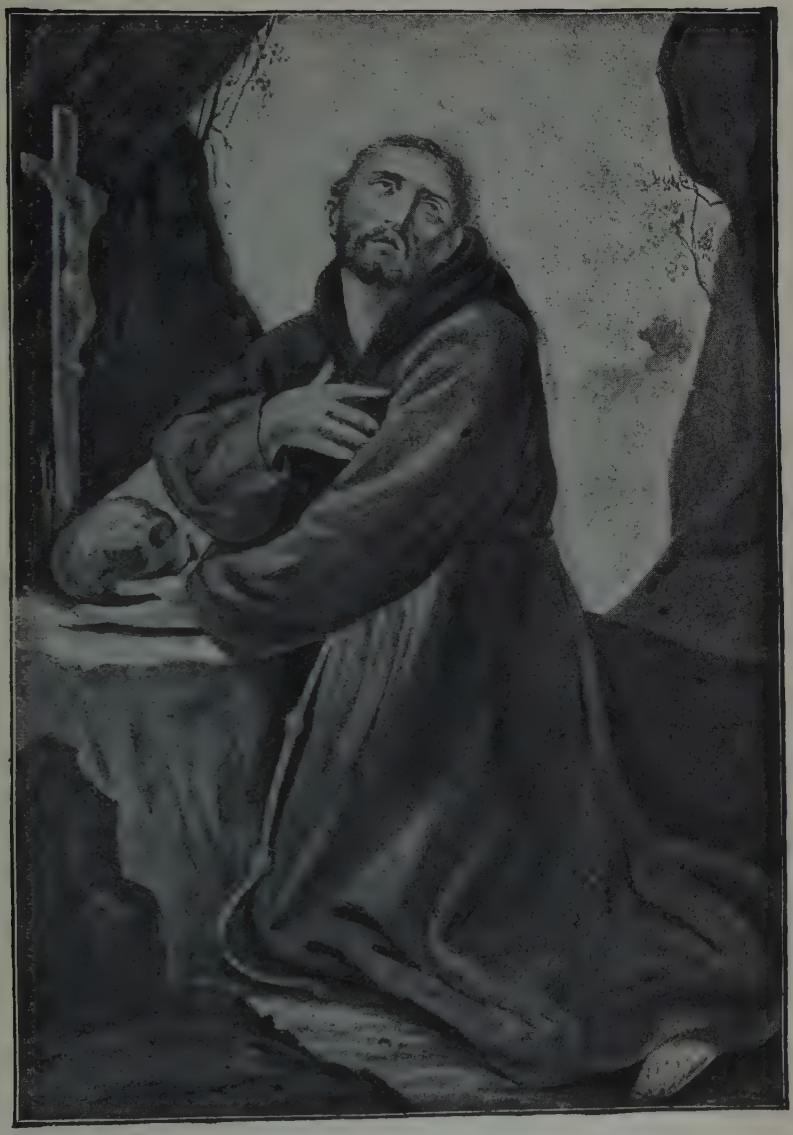
Blessed are the poor in spirit.

He is rich in spirit who has riches in his spirit, or his spirit in riches. He is poor in spirit who has neither riches in his spirit, nor his spirit in riches. There is a vast difference between having poison and being poisoned. Apothecaries have almost all kinds of poison for their use, as circumstances may require, but they are not poisoned, because they keep their poisons not in their bodies but in their shops. In like manner you may possess riches without being poisoned by them, provided you have them for use, in your house or in your purse, and not by love in your heart.—*St. Francis of Sales.*

Heaven is promised to other beatitudes as a future reward. "Blessed are the meek, for they shall possess the land. Blessed are the clean of heart, for they shall see God." But to the poor in spirit the Kingdom of Heaven is assigned as a present recompense, for theirs *is* the Kingdom of Heaven. This is so, because to them who are truly poor in spirit the Lord gives great helps, even in this life. —*St. Liguori.*

THE VISION OF ST. TERESA.

SAINT CHARLES BORROMEO.



Saint Francis of Assisium.

SAINT THOMAS OF AQUINO.

SAINT AGNES.

SAINT AUGUSTINE AND HIS MOTHER, SAINT MONICA.

SAINT ROSE OF LIMA.

SAINT CECELIA.

The less we have here, the more shall we enjoy in God's Kingdom, where the mansion of each is proportioned to the love with which he shall have imitated Jesus Christ.—*St. Teresa.*

It is not mere poverty, but the love of poverty which is reputed virtue.—*St. Bernard.*

Many religious glory in the name of poverty, but shun the sufferings and humiliations which are attached to it. They glory in the name, but fly from the reality.—*St. Vincent Ferrer.*

Every earthly possession is but a sort of garment for the body, and therefore he who hastens to contend with the devil should throw aside these garments, lest he be borne down.—*St. Gregory.*

Poverty should be the badge of religious; and as men of the world distinguish their property by stamping it with their names, so the works of religious should be known to be such by the mark of holy poverty.—*St. Mary Magdalen de Pazzi.*

We ought to love poverty as a mother, and rejoice at the opportunity of feeling its effects.—*St. Ignatius.*

We must look upon all the things of this world as none of ours, and not desire them. This world and that to come are two enemies. We cannot therefore be friends to both; but we must resolve which we would forsake and which we would enjoy. And we think that it is better to hate the present things, as little, short-lived, and corruptible; and to love those to come which are truly good and incorruptible. Let us contend with all earnestness, knowing that we are now called to the combat. Let us run in the straight road, the race is incorruptible.—*St. Clement.*

Perfection does not consist in not seeing the world, but in not having a taste or relish for it. In a word, the perfection of charity is the perfection of life; for the life of our soul is charity. The primitive Christians lived in the world in body but not in heart, and were nevertheless very perfect.—*St. Francis of Sales.*

Let us not esteem worldly prosperity or adversity as things real or of any moment, but let us live elsewhere, and raise all our attention to Heaven; esteeming sin as the only true evil, and nothing truly good but virtue which unites us to God.—*St. Gregory Nazianzen.*

SELF-DENIAL AND MORTIFICATION.

The perfection of a Christian consists in mortifying himself for the love of Christ. Where there is no great mortification, there is no great sanctity.

To mortify one passion, however small, is a greater help in the spiritual life than many abstinences, fasts, and disciplines.—*St. Philip.*

Lament and consider that day as lost in which you have not in some way mortified yourself for the love of God.—*St. Mary Magdalen of Pazzi.*

Inordinate love of the flesh is cruelty, because under the appearance of pleasing the body we kill the soul.—*St. Bernard.*

Be assured that the mortification of the senses in seeing, hearing, and speaking is far more profitable than wearing even sharp chains or hair shirts.

It ought to be our principal object to conquer ourselves, and from day to day to go on increasing in spiritual strength and perfection. But, above all, it is necessary that we should study to overcome our little temptations to anger, suspicion, jealousy, envy, duplicity, vanity, foolish attachments, evil thoughts, and so on: for, by so doing, we shall gain strength to resist more violent temptations.—*St. Francis of Sales.*

Beware of too much speaking, for it banishes from the soul holy thoughts and recollection with God.—*St. Dorotheus.*

They who pay a moderate attention to the mortification of their bodies, and direct their main attention to mortify the will and understanding, even in matters of the slightest moment, are more to be esteemed than they who give themselves exclusively to corporal penances.—*St. Philip.*

There is great reason to lament the ignorance of some, who burden themselves with indiscreet penances, and with many other disorderly exercises of their own self-will, putting all their confidence in such acts, and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and passions, they would make more advancement in a single month than in many whole years with all the other exercises.—*St. John of the Cross.*

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.—*St. Ignatius.*

While a single passion reigns in our hearts, though all the others should have been extirpated, the soul will never enjoy tranquillity.—*St. Joseph Calasanctius.*

A man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil.—*St. Dominic.*

The more you hate and ill-treat your flesh, the greater will be your reward in the next life.—*St. Benedict Joseph Labré.*

Our Saviour has annexed the prize of His love and of eternal glory to the victory we gain over ourselves.

If, in good earnest, you abandon and renounce yourselves, you will find an incomparable sweetness in God's service, and it will be your delight to trample on self-love for the advancing of the kingdom of grace. It is the reward God promises to the conqueror.—*St. Jane Frances de Chantal.*

Prayer without mortification is like a soul without a body, just the same as mortification without prayer is a body without a soul.—*St. Francis of Sales.*

But the practice of mortification must be moderated by the rules of prudence and by the counsel of a wise director, because it may happen and often does happen that the devil urges on a soul to excessive penances in order to tire her and render her unfit for the service of God and the fulfilment of her duties.—*Ven. Anna Maria Taigi.*

The fruits of a good heart which God waters and nourishes with His grace are a total forgetfulness of itself, a great love of humiliations, and an universal joy and satisfaction in everybody's good.—*St. Jane Frances de Chantal.*

The spiritual combat in which we kill our passions to put on the new man is the most difficult of all the arts We must never weary of this labor, but fight the holy fight fervently and perseveringly. Jesus Christ came down from heaven to earth to point out the way that leads to true happiness, and the first Christians imitated their Divine Master in all things. They left the world with all its riches and pleasures, in order the more easily to subdue their passions, to

tame their sensuality, and to exercise themselves in virtue.—*St. Nilus, Abbot.*

This is self-renunciation—to unlock the chains of this earthly life, which passeth away, and to set one's self free from the business of men, and so to make ourselves fitter and meeter to enter on that path which leadeth to God, and let our reason be more unhampered to gain and to use those things which are far more precious than gold or precious stones.—*St. Basil.*

We must live in this world, as if our spirits were in heaven and our bodies in the tomb. We must live a dying life and die a living and life-giving death, in the life of our King and sweetest Saviour. —*St. Francis of Sales.*

ON PRAYER.

Prayer is a fragrant dew; but we must pray with a pure heart to feel this dew. There flows from prayer a delicious sweetness, like the juice of very ripe grapes. Prayer disengages our soul from matter; it raises it on high, like the fire that inflates a balloon. The more we pray, the more we wish to pray. Like a fish which at first swims on the surface of the water, and afterward plunges down, and is always going deeper, the soul plunges, dives, and loses itself in the sweetness of conversing with God.—*Ven. Curé d'Ars.*

Prayer is nothing else than union with God. When our heart is pure and united to God, we feel within ourselves a joy, a sweetness that inebriates, a light that dazzles us. In this intimate union God and the soul are like two pieces of wax melted together; they cannot be separated. This union of God with His little creature is a most beautiful thing. It is a happiness that we cannot understand. —*Ven. Curé d'Ars.*

Countless numbers are deceived in multiplying prayers. I would rather say five words devoutly with my heart, than five thousand which my soul does not relish with affection and understanding. "Sing to the Lord wisely," says the Royal Psalmist. What a man repeats by his mouth, that let him feel in his soul.—*St. Edmund, B.C.*

God will grant all that thou askest for in prayer, provided it be expedient; if it be not expedient, He will bestow something more conducive to thy welfare. He best knows how and when to supply

thy wants. When, through ignorance, thou askest for what is not beneficial, it is better thy petition should not be granted.—*Ven. Blosius.*

A religious ought to desire nothing so much as to obtain the grace and gift of prayer, for without this he cannot hope to be able to make any progress in God's service; and with it there is nothing he may not promise himself.—*St. Francis of Assisium.*

What is most valued in religious persons is not depth of learning and great talents for preaching, nor any other natural or human endowment, but it is humility and obedience, a spirit of recollection and prayer.—*St. Ignatius.*

Prayer is an impenetrable shield, a safe refuge, a certain harbor, and a most secure asylum. From the heart of man it ejects misery, and endows it with all good; indeed, by means of prayer, every blessing is attainable. As often as thou willest, thy heavenly Father granteth thee an audience, and is ever ready to sooth thy anguish, comfort thy distress, and restore peace to thy troubled mind.—*Ven. Blosius.*

However great may be the temptation, if we know how to use the weapon of prayer well, we shall come off conquerors at last; for prayer is more powerful than all the devils. He who is attacked by the spirits of darkness needs only to apply himself vigorously to prayer, and he will beat them back with great success.—*St. Bernard.*

How should Our Lord fail to grant His graces to him who asks for them from his heart, when He confers so many blessings even on those who do not call upon Him? Ah, He would not so urge, and almost force us to pray to Him, if He had not a most eager desire to bestow His graces on us.—*St. John Chrysostom.*

God is more anxious to bestow His blessings on us than we are to receive them.—*St. Augustine.*

It is an old custom with the servants of God to have some little prayers ready, and to be frequently darting them up to Heaven during the day, lifting their minds to God out of the mire of this world. He who adopts this plan will get great fruits with little pains.—*St. Philip Neri.*

Aspire to God with short but frequent outpourings of the heart; admire His bounty; invoke His aid; cast yourself in spirit at the foot of His cross; adore His goodness; treat with Him of your salvation;

give Him your whole soul a thousand times in the day; fix your interior eyes on His ineffable sweetness; stretch forth your hand toward Him as an infant toward its father to be conducted by Him.—*St. Francis of Sales.*

As those who are influenced by human and natural love have their minds and hearts constantly fixed on the objects of their affections; as they speak often in their praise, and when absent lose no opportunity of expressing by letters this affection for them, and cannot even pass a tree without inscribing on the bark the name of their beloved: so those who are possessed of divine love have their minds and hearts constantly turned toward the divine object of their love; they are ever thinking of Him, they long after Him; they aspire to Him, and frequently speak of Him; and, were it possible, would engrave in the hearts of all mankind the Name of their beloved Jesus.—*St. Francis of Sales.*

One of the fruits of prayer is the knowledge of God, who manifests Himself to those who adore Him in spirit and truth. Hence love is kindled in the soul, it runs in the odor of His sweet perfumes, is drowned in the torrent of His sweetness, enjoys perfect interior peace, and is brought to immortal glory.—*Blessed Giles.*

To pray is to raise the mind to God and converse with Him concerning our interests with a reverent familiarity, and a confidence greater than has the most petted child with its mother, and to talk with Him of all things both high and low, of the things of heaven and the things of earth; it is to open one's heart to Him and pour it out unreservedly to Him; it is to tell Him of our labors, our sins, our desires, and all that is in our soul, and to find our rest with Him as we would with a friend. It is what the Holy Scripture calls "pouring forth one's heart as water before Him."—*St. Francis of Sales.*

When through frailty a Christian is disturbed in prayer let him not imagine his entreaties to be worthless; for the benignity of God is such that, provided the petitioner's virtual intention be good, his prayer is not rejected.—*Ven. Blosius.*

There is one thing that greatly afflicts pious souls, which is the distractions they suffer in prayer. . . . On such occasions, it is necessary to call back our wandering thoughts by renewing our faith in the presence of God, and by again placing ourselves before Him with reverence and respect; and if we cannot succeed in fixing our mind

on the subject of our prayer, then we must endure with resignation and humility the painful cross. For the time will not be thrown away, as at first sight might appear; but on the contrary, one single hour of prayer performed in this manner will oftentimes prove more fruitful than many hours passed in recollection and peace; for each effort which the soul makes to drive away distractions, in order that it may not displease God, but serve Him better, is an act of the love of God.—*St. Teresa.*

Sometimes Our Lord will require souls chosen for the service of His Divine Majesty, to be invigorated with a firm and invariable resolution of persevering in His service, amid a continued series of disgust, dryness, repugnances, and spiritual asperities, without consolations, without fervor, without any tender feelings and sensible delights; and He wishes them to consider themselves as not worthy of any other treatment; thus following their Saviour in the superior and most delicate part of the soul, without any other support than that of His Divine Will which will have it so.—*St. Francis of Sales.*

After the winter of this coldness the holy summer will arrive, and we shall be consoled. Alas! we are always ready to welcome sweetness, enjoyment, and delicious consolations; but, after all, the roughness of desolation is more fruitful; and although St. Peter loved the mountain of Thabor, and fled from that of Calvary, the latter is, nevertheless, more salutary than the former; and the blood which is sprinkled over the one is more desirable than the light which is diffused over the other.—*St. Francis of Sales.*

Great talent is a gift of God, but it is a gift which is by no means necessary in order to pray well. This gift is required in order to converse well with men; but it is not necessary in order to speak well with God. To speak well with God, one needs good desires and nothing more.—*St. John of the Cross.*

Some people, because of their self-love and the hollow joy which they have in prayer, will multiply their prayers beyond measure. Now, if they were to attend to something else of more importance, they would do better: namely, if they set about the purification of their own conscience, and applied themselves to the affair of their own salvation, omitting all prayers which have not this for their immediate object. If they do this, they will obtain that which concerns them most, and they will obtain besides all else, though they did not pray for it, in a readier and better way than if they had directed all

their energies to it. We have for this the promise of Our Lord Himself, who tells us, "Seek ye, therefore, first the Kingdom of God and His justice, and all these things shall be added unto you."—*St. John of the Cross.*

It is quite clear that when the disciples of Christ said unto Him, "Teach us to pray," He told them all they were to do in order to be heard of the Eternal Father. He knew His Will. He then taught them only the seven petitions of the Pater Noster, which includes all our wants, spiritual and temporal. He did not teach them many and other forms and ceremonies. He had before told them not to use many words when they prayed, saying, "When you are praying, speak not much . . . for your Father knoweth what is needful for you." Only He charged them with great earnestness to persevere in prayer—that is, the Pater Noster—saying, "that we ought always to pray and not to faint." He did not teach us a variety of prayers, but to repeat often, with care and fervor, these petitions—for they contain the whole Will of God and our wants also. He Himself, when He fell on His face in the garden and prayed three times to the Eternal Father, thrice repeated the self-same words of the Pater Noster, saying, "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt;" that is, Father, if I must drink this chalice, Thy Will be done.—*St. John of the Cross.*

CONFORMITY TO THE WILL OF GOD.

Our whole perfection consists in loving our most amiable God; and all the perfection of the love of God consists in uniting our will with His most holy will.

The greatest glory that we can give to God is to fulfil His Blessed Will in all things.

The pure and perfect love which the Blessed in heaven have for God consists in the perfect union of themselves with His holy will. If the Seraphim understood it to be His will that they should be employed for all eternity in raising heaps of sand on the seashore, or in the meanest employment on earth, they would do it with the utmost delight. Conformity means our joining our will with the will of God; uniformity means our making the divine will and our own will but one, so that we will nothing but what God wills, and God's will alone is our will. This is the summit of perfection to which we should always aspire; this should be the object of all our actions, of

all our desires, meditations, and prayers. If you embrace all things in life as coming from the hands of God, and even death to fulfil His holy will, assuredly you will die a saint and will be saved. Let us then abandon ourselves in all things to the good will of that Lord who, being most wise, knows what is best for us, and, being most loving, since He has given His life for the love of us, wills also what is best for us.—*St. Liguori.*

Man's salvation and perfection consist in doing the will of God; which he must have in view in all things and at every moment of his life: the more he accomplishes this divine will, the more perfect he will be.

To do the will of God man must despise his own: the more he dies to himself, the more he will live to God.—*Blessed Peter Claver.*

We must remember that it is God's will, and not our own will, that we must do, for he that doth His will shall abide forever, even as He abideth forever. Therefore, with mind entire, faith firm, courage undaunted, love thorough, let us be ready for whatever God willeth, faithfully keeping the Lord's commandment, having innocency in simplicity; peaceableness in love; modesty in lowliness; in ministering, diligence; in helping them that toil, watchfulness; in succoring the poor, mercifulness; in standing up for the truth, firmness; in keeping of discipline, sternness; lest we be found wanting in every good work. These are the steps which the Saints who have already gone home have left marked for us, that, by keeping in their footprints, we may follow them in their joy.—*Ven. Bede.*

Let us throw ourselves into the arms of God, and be sure that if He wishes to accomplish anything by us, He will qualify us for all He desires us to do for Him. When the soul lies resignedly in the hands of God, and is contented with the divine pleasure, she is in good hands, and has the best security that good will happen to her. Entire conformity and resignation to the divine will is truly a road on which we cannot go wrong, and it is the only road which leads us to taste and enjoy that peace which sensual and earthly men know nothing of.—*St. Philip Neri.*

We should unresistingly allow Our Lord to operate in us what—where—and when He pleases. We should willingly submit to be drawn by Him, so to speak, through the shades of death and the darkness of hell. Is it not absurd to say in the Lord's prayer so fre-

quently: "May His holy will be done," and feel ourselves disconcerted and inconsolable when it is accomplished?—*Ven. Blosius.*

Feed upon the will of God, and drink the chalice of Jesus with your eyes shut, so that you may not see what is inside; let it be enough for you to know that it is the cup of your sweet Jesus. Above all, form to yourself a constant habit of resignation by making frequently such acts as these: O beloved Will! O most Holy Will of God, I love Thee! . . . The food of my Jesus was to do the will of His Father, mine shall be the same.—*St. Paul of the Cross.*

Who art Thou but my Creator and my Sovereign Good? and who am I but a miserable creature? I am bound in all things to conform my will to Thine. Thou alone knowest best and what is for my good. As I am not my own, but altogether Thine, so neither do I desire that my will be done, but Thine, nor will I have any will but Thine.—*St. Francis Borgia.*

O sovereign Spouse of my soul, never suffer me to love anything but in Thee or for Thee. May everything which tends not to Thee be bitter and painful, and Thy will alone sweet. May Thy will be always mine: as in heaven Thy will is punctually performed, so may it be done on earth by all creatures, particularly in me and by me.—*St. Elizabeth of Hungary.*

The whole science of the Saints consists in knowing and following the will of God; because then only can a man be perfect indeed, when, raising himself above all other things, he subjects himself to eternal truth and justice, for, since man was made after the image and likeness of God, who is Eternal Truth and Justice, he cannot expect to attain either perfection or happiness except by conformity to his divine original. On the other hand, the most dangerous of all temptations are those which lead us to follow the suggestions of our own hearts and thoughts, instead of the will of God. The pleasure which a man seeks in the gratification of his own inclinations is quickly changed into bitterness, and leaves nothing behind but the regret of having been ignorant of the secret of true beatitude and of the way of the Saints.—*St. Isidore.*

A servant who follows his master, if he be asked where he goes, might reply that he does not go, that he only follows: because it is his master's will and not his, which determines the place to which he walks.—*St. Francis of Sales.*

St. Macarius once sent a youth who wished to become an anchorite to the burial ground of the brethren, and ordered him to praise the dead. When he returned he said to him: "Go there once more and revile the dead." After he had obeyed the saint asked: "What did the dead answer thee, my son?" "Nothing, my father," replied the astonished youth. "Imitate, then, my son, their insensibility to the contempt or praise of men; for eternal life depends not upon the judgments of the world, but upon the judgments of God." To another he said: "Receive poverty, want, sickness, and all miseries joyfully from the hand of God, and with equal joy, consolation, refreshment, and all superabundance. By this uniform joy in the will of God, thou wilt deaden the stimulus of thy passions."—*St. Macarius.*

The accomplishment of the divine will is the sole end for which we are in this world. It is our only business, and our *unum necessarium.* This is what we ask each day of God: "Thy will be done on earth as it is in heaven." It is our centre and our element, in which we find sweet repose, true life, perfect happiness, and eternal salvation, out of which there is nothing but trouble, death, and eternal loss.—*Ven. Eudes.*

To be a good servant of God is to be charitable to our neighbor, maintaining in the superior will an invincible resolution to do God's will; to possess great humility and simplicity in confiding one's self to God; to rise as frequently as one falls; to injure one's self to humiliations, and to tranquilly bear with the defects of others.—*St. Francis of Sales.*

The exercise of the continual abandonment of one's self to the hands of God includes in the most excellent manner all other exercises in their greatest simplicity, purity, and perfection, and while God leaves us the desire for it we should not change.—*St. Francis of Sales.*

You desire that it should be always spring in your soul, but that cannot be. We must endure vicissitudes of weather interiorly as well as exteriorly. It is only in heaven that we shall find the perpetual beauty of spring, the perpetual ripening of summer, the perpetual fruition of autumn. There we shall have no winter; but here winter is required for the exercise of abnegation, and a thousand little virtues which are practised in times of sterility.—*St. Francis of Sales.*

Paradise is no more pleasing than the miseries of this world, if the divine good pleasures be equally in the miseries as in paradise. Labor is paradise, if the divine will be found in it, and paradise labor, if the divine will be not in it.—*St. Francis of Sales.*

If I want only pure water, what does it matter whether it be brought me in a vase of gold or of glass? What is it to me whether the will of God be presented to me in tribulation or consolation, since I desire and seek only the Divine will?—*St. Francis of Sales.*

A heart indifferent to all things is like a ball of wax in the hands of God, capable of receiving all the impressions of His eternal good pleasure. It does not place its love in the things which God wills, but in the will of God who decrees them.—*St. Francis of Sales.*

PRESENCE OF GOD.

If you wish to find a short and compendious method, which contains in itself all other means, and is most efficacious for overcoming every temptation and difficulty, and for acquiring perfection, it is the exercise of the presence of God.—*St. Basil.*

In the midst of our employments we ought to have God present to our minds, in imitation of the holy Angels, who, when they are sent to attend on us, so acquit themselves of the functions of this exterior ministry as never to be drawn from their interior attention to God.—*St. Bonaventure.*

He who desires to make any progress in the service of God must begin every day of his life with new ardor, must keep himself in the presence of God as much as possible, and must have no other view or end in all his actions but the divine honor.—*St. Charles Borromeo.*

When I attentively consider, O Lord, that Thou hast Thine eyes as continually and as carefully fixed upon me as if neither in heaven nor on earth Thou hadst any creature to govern besides myself; when I think Thou beholdest all my actions, that Thou dost penetrate my most hidden and secret thoughts, and that all my desires are in Thy sight, I feel myself filled with confusion.—*St. Augustine.*

As there is not a moment in which man enjoys not the effects of God's goodness, so there ought not to be a moment but he should have God present in his thoughts.—*St. Ambrose.*

In all our thoughts and actions we ought to remember the presence of God, and account all lost in which we think not of Him.—*St. Bernard.*

God is to be feared in public; to be feared in private; go in where thou wilt, He sees thee: light thy lamp, He sees thee: quench its light; He sees thee. Fear Him who ever beholds thee. If thou wilt sin, seek a place where He cannot see thee, and then do what thou wilt.—*St. Augustine.*

We avoid the eyes of men, and in God's presence we commit sin. We know God to be the Judge of all, and yet in His sight we sin.—*St. Ambrose.*

Who shall dare, in presence of his prince, to do what displeases that prince?—*St. Basil.*

He who remembers the presence of God is less open to other thoughts, especially bad thoughts. As long as we believe that God sees us, we are restrained from daring to sin before such a Witness and Judge. In two ways the presence of God is an antidote against sin: first, because God sees us, and secondly, because we see God.—*St. Ignatius.*

He is never absent, and yet He is far from the thoughts of the wicked: yet He is not absent, when far away, for where He is not present by grace He is present by vengeance.—*St. Gregory.*

This thought alone would save any one from falling into sin: to remember that God is always present.—*St. Clement.*

The prodigal went far away, and fled into a distant country, but he did not escape from his witnesses, from the accusing eyes of his father.—*St. John Chrysostom.*

In thy strife with the devil, thou hast for spectators the Angels and the Lord of Angels.—*St. Ephrem.*

I will not turn my eyes from Thee, because Thou dost not turn away Thine eyes from me.

I have labored much, seeking Thee out of Thyself, and Thou dwellest in me, if only I desire Thee.—*St. Augustine.*

It behoves thee to be very careful, for thou livest under the eyes of the Judge who beholds all things—*St. Bernard.*

Surely, if we remembered that God sees us when we sin, we should never do what displeases Him.—*St. Jerome.*

Though every one that worketh evil hateth the light, and seeketh darkness, yet he cannot be hidden from God, whose eyes look down upon all things.—*St. Innocentius.*

RECOLLECTION.

Disengage thyself a while from earthly care, and give thyself for a time to think of God, and to repose a little in Him. Then, having closed the door of thy senses, say with the affection of thy soul: O Lord, behold I am in quest of Thy lovely Countenance; teach Thy poor servant how to find it.—*St. Augustine.*

As birds have their nests where to retire, and deer their brakes and thickets to which to resort, either to enjoy the cool shade in the heat of summer, or to protect and defend themselves, so ought we to choose some place every day, either on Mount Calvary or in the Wounds of Our Lord, or nigh unto Him, whither to retreat on all occasions, there to refresh and recreate, or else to defend ourselves, as in a stronghold, against temptation. Happy the soul that can truly say to Our Lord: "Thou art a house of refuge unto me; my protection from thorns, and my shadow from the heat."—*St. Francis of Sales.*

Those who can enclose within the little paradise of the soul Him who created heaven and earth, may well believe they are in a good road, and that they shall not fail to arrive at length at the fountain of life, because they will make great progress in a short time.—*St. Teresa.*

By interior recollection we retire into God, or draw God within ourselves. But when and where can we have recourse to it? At all times, and in all places. Neither repast, nor company, nor change, nor occupation can hinder it, as neither does it hinder or interfere with any action. On the contrary, it is a salt which seasons every kind of meat, or a sugar which spoils no sauce. It consists only in interior looks between the soul and God.—*St. Francis of Sales.*

Be assured that he who shall always walk faithfully in God's presence, always ready to give Him an account of all his actions, shall never be separated from Him by consenting to sin.—*St. Thomas Aquinas.*

Let a man always think that he has God before his eyes.—*St. Philip.*

Some there are who visit with great devotion holy places and solemn shrines. I do not condemn their piety, but I would remind them that faith teaches us that our own interior is also a sanctuary, because it is the living temple of God, and the dwelling of the Most Holy Trinity. Let us enter, then, into this temple, and adore Our Lord there in spirit and in truth: this is a most sublime devotion. Make frequent visits to this interior sanctuary, and see that the lamps be ever burning there. These lamps are the virtues of faith, hope, and charity. Your soul is the temple in which the living God dwells by faith.—*St. Paul of the Cross.*

I stand between two eternities. I must fall either into one or the other.—*St. Ambrose.*

Heaven open, Hell open,—between the two is the Christian.—*St. Francis.*

Recall yourself sometimes to the interior solitude of your heart, and there, removed from all creatures, treat of the affairs of your salvation and your perfection with God, as a friend would speak heart to heart with another.—*St. Francis of Sales.*

We should speak to God as a friend speaks to his friend, or a servant to his master, sometimes asking a favor, sometimes accusing ourselves of our faults, sometimes laying before Him all that concerns us, our thoughts, our doubts, our projects, and our dispositions, and asking counsel from Him in all these things.—*St. Ignatius.*

It is most important to always seek to preserve the presence of God, for it excites in us a tender love for His Divine Majesty, and gives us great purity of conscience.—*St. Teresa.*

Watch over yourself, that your heart may be always inflamed with the fire of charity. As long as oil is kept boiling, flies do not come near it, but when it cools they are drowned in it and it is spoilt. In like manner, as long as a soul glows with the fire of divine love, the devil keeps at a distance, but when the soul becomes tepid the flies of vanity and idle thoughts enter and defile it.—*Blessed Baptista Varani.*

St. Paul of the Cross used to say to those about him: "Stay at home; stay at home." When they asked, "What do you mean? am I never to go out of my house?" He would answer them: "Stay in the solitude of your own heart before God, and keep three lamps burning before the altar—faith, hope, and charity—before the presence of God in your heart."—*St. Paul of the Cross.*

PRUDENCE AND SIMPLICITY.

Prudence must precede every action which we undertake; for, if prudence be wanting, there is nothing, however good it may seem, which is not turned into evil.—*St. Basil.*

The virtue of prudence is indispensably necessary to teach us how to adapt ourselves to the state and disposition of each person with whom we have to do; to make us circumspect in word and action; and to restrain us from all that may be prejudicial to our neighbor. It is the function of prudence to regulate our words and actions. Prudence prompts us to speak with due caution, so as to suit our discourse to the time, place, and subject. It causes us to abstain from such arguments as offend God or our neighbor, as well as those which tend to our own praise, or other evil consequences. It makes us proceed with consideration and with a right intention in action, so that the prudent man does everything in the manner, at the time, and for the end it ought to be done, such end being nothing but God Himself. It teaches us to make choice of the most proper means, and puts us in the most direct and sure way to obtain our last end.

There are two sorts of prudence, the one human, the other Christian. Human, carnal, or worldly prudence is that which has only worldly prosperity in view, and is indifferent about the means, provided it attains its object. Christian prudence takes Eternal Incarnate Wisdom for its guide in every thought, word, and work. It is regulated in every emergency, not by fatuous, glimmering light of its own, or by worldly judgment, but by the maxims of faith.—*St. Vincent of Paul.*

It is not good to load ourselves with many spiritual exercises: it is better to undertake a little, and go on with it; for if the devil can persuade us to omit an exercise once, he will easily bring us to omit it a second time, and, more easily still, a third, until all our pious practices will, at last, melt away.—*St. Philip.*

Be ye prudent as the serpent; he, on being in danger, exposes his whole body to preserve his head. In the same manner, we must risk everything, should it be necessary, to preserve the love and presence of Our Lord whole and entire within ourselves, for He is our Head, and we are His members. This is the prudence which we are to unite with simplicity.—*St. Francis of Sales.*

Christian simplicity is an act of simple charity which makes us have no other view in our actions than the sole desire of pleasing God: this is the one thing necessary. It is a virtue which is inseparable from charity, which looks straight to God, and which cannot suffer any interference from the consideration of creatures: God alone finds place in it.—*St. Francis of Sales.*

God in His nature is most simple, and cannot admit of any duplicity. If we then would be conformable to Him, we should endeavor to become by virtue what He is by nature; that is to say, we should be simple in our affections, intentions, actions, and words; we should do what we find to do without artifice or guile, making our exterior conformable to our interior; we should have no other object but God in our actions, and seek to please Him alone in all things.—*St. Vincent of Paul.*

The soul that has attained to perfect simplicity loves but one thing, which is God, and has but one personal desire in the gratification of this love, which is to repose in His bosom: there, like a child of love, she fixes her abode; she puts herself, without reserve, under the care of His paternal providence, without any anxiety but what is found in maintaining this confidence.

There is a certain simplicity of heart in which consists the perfection of all perfections. This is when the soul fixes her intention only on God, and retires into herself, in order to attend, with great diligence and simplicity, to the fulfilment of the duties prescribed to her, without turning her mind to desire or to undertake anything else.

Craftiness is the accumulation of artifices, intrigues, deceits, and appearances, to mislead the minds of those with whom we converse. This is quite the reverse of simplicity, which requires that the outside should correspond with what is within. There are souls so much engaged in considering what they shall do that they lose the time for action; but in everything respecting our perfection, which consists in the union of the soul with God, little knowledge and much practice is what is demanded. It appears to me that, when asked to point out the road to heaven, we might very rationally reply with those who say that to reach a particular place we must go straight forward and keep moving, putting one foot before the other, and, by that simple operation, we shall soon arrive at the object of our wishes. "Always advance," may be said to those souls so solicitous to attain perfection: "pursue the path of your vocation

with simplicity; be more attentive to act than to form desires. This is the shortest way."—*St. Francis of Sales.*

PATIENCE.

With whom did Jesus Christ converse? With a traitor who sold Him at a cheap rate; with a thief who reviled Him in His last moments; with sinners and proud Pharisees. And shall we, at every shadow of an affront or contradiction, show how little charity and patience we have?—*St. Jane Frances de Chantal.*

When self-will is dead, the soul begins to taste the fruit of patience. O sweet fruit! which makes the soul find sweetness in bitterness, and peace in the midst of injuries. When the sea is tossed by the tempest, and furious winds cause immense waves to overwhelm the bark of the soul, she remains calm and tranquil without receiving any hurt.

The bark is protected by the Divine Will; ardent love wraps it as it were in a cloak, through which it is impossible for the waters to enter. Patience is a queen, who lives on an inaccessible rock; she is always victorious, never conquered; she is the marrow of charity, showing that she wears the nuptial garment.

All other virtues may sometimes appear perfect when they are not so. Thou, O Patience! art the mirror of the soul—the essence of charity—and thou showest whether other virtues are living and perfect. When thou art absent, we see other virtues to be imperfect, and that they are not nourished and fed at the table of the Holy Cross.—*St. Catherine of Siena.*

To suffer for the sake of God is the true characteristic of His love, as we see in Christ and in the martyrs. And persecutions are the means to enter into the depth or attain to the knowledge of the mystery of the Cross, a necessary condition for comprehending the depth of the wisdom of God and of His love.—*St. John of the Cross.*

Oh, my children, how can you wish to be freed from your sufferings? Do you not yet know that no mortification is so pleasing to God as the joyful, or at least patient, acceptance of the crosses He imposes? Fasting, watching, and mortifying the flesh are good kinds of penance, but suffering in union with our suffering Lord and Saviour is incomparably better.—*St. Pacomius.*

As you are well acquainted with the advantages and merit of suf-

ferings, you have reason to rejoice, inasmuch as, having lived constantly in tribulation, you have walked in the road of crowns and laurels. You have been perpetually overwhelmed with slanders, insults, and injuries. Never have you been free from some new tribulation; torrents of tears have always been familiar to you. Among all these one single affliction is enough to fill your soul with spiritual riches.—*St. Chrysostom to St. Olympias.*

The Son of God, in working out our salvation by means of sufferings, desired to teach us that there was nothing by which we might better glorify God and sanctify our souls than by enduring suffering. So it is: to suffer for Our Lord is the highway of truth, and the more one endures, the more truly fortunate will he be; and he who resolves not to suffer will never make much advancement in the spiritual life.—*St. Teresa.*

Never have we so great a motive for consolation as when we find ourselves weighed down with afflictions and tribulations, for it is then that we become like unto Christ Our Lord, and this resemblance is the countersign of our predestination.—*St. Vincent of Paul.*

If we behold the rod of Moses on the ground, it is a fearful serpent; when we see it in the hand of Moses, it is a rod of marvels. Exactly so is it with tribulations: considered in themselves, they are repugnant to our inclinations; but considered in respect to the will of God, they are sweet marks of divine love and delicious joys.—*St. Francis of Sales.*

Frequently kiss, in your heart, the crosses which Our Lord Himself has laid upon you. Do not stop to examine if the wood of which they are made is precious or odoriferous. They are more truly crosses when they are of a common, vile, and unfragrant wood.—*St. Francis of Sales.*

To preserve our cheerfulness amid sicknesses and troubles is a sign of a right and good spirit.—*St. Philip Neri.*

Nothing more glorious can happen to a Christian than to suffer for Christ.—*St. Philip.*

Adversity is most advantageous to those who make profession of serving God. We learn by it patience, humility, and resignation to the Divine Will, and are at no other time better disposed for the exercise of all virtue.—*St. Louis of Toulouse.*

God is an expert professor of the healing art; of bitter potions,

hot steel, and sharp lancets He makes free use to cure the afflicted, laboring under any mortal disease. This being known, bear patiently thy distress, endure bodily pain and mental anguish for God's sake, as a penance for thy misdeeds, and as a remedy for thy manifold infirmities and wounds.—*Ven. Blosius.*

Here is, indeed, a precious balm to soothe your woes. Take each day a drop or two of that Blood which trickles from the Wounds of the Feet of Our Lord! Meditate on these Wounds, and in your imagination dip reverently your finger in that Blood and apply it to your sore, with the invocation of the Sweet Name of Jesus, and you will see that your pain will diminish. When Our Lord was on the Cross, He was declared King, even by His enemies; and the souls which are on crosses are declared queens.—*St. Francis of Sales.*

There is no more evident mark of a man's being a saint and of the number of the elect, than to behold him of a devout life, and at the same time exercised with desolations, sufferings, and tribulations.—*St. Aloysius.*

It would be a great advantage to suffer during our whole life all the torments of the martyr to enjoy heaven even for an instant. Now, how can we refuse to embrace with our whole heart the crosses which God sends us, when we know that these brief sufferings will purchase for us eternal glory? Whoever wishes to obtain heaven must combat and suffer. We can have no reward without merit, and no merit without patience. The greatest reward is reserved for the most perfect patience.—*St. Alphonsus Liguori.*

There is no purgatory in this world; nothing but heaven or hell; tribulations are a kind of paradise to him who suffers them with patience, while they are a hell to him who has no patience.—*St. Philip Neri.*

He who willingly embraces the Cross which God sends him does not feel it at all.—*St. Teresa.*

Ye souls that desire to walk in the midst of consolation and security, if only you knew how acceptable suffering for His love is to God, and how great a means it is to arrive at every other spiritual good, you would never seek consolation in anything; but you would rather rejoice when you bear the Cross after Our Lord.—*St. John of the Cross.*

Look frequently on Jesus crucified, stripped of His garments, blas-

phemed, calumniated, abandoned, and overwhelmed with all kinds of griefs, sorrows, and labors; and consider that all your sufferings here are, neither in number nor degree of intensity, at all to be compared with His, and that you can never endure anything for Him equal to what He has suffered for you.—*St. Francis of Sales.*

ON THE VIRTUES.

Let all apply their minds to the attainment of solid and perfect virtues, and learn to esteem these more than human knowledge, or any qualifications or gifts of nature; for these are interior endowments, and alone can impart worth to extenal gifts or acquirements. —*St. Ignatius.*

In the practice of virtue we should always prefer that which is most in accordance with our duty, to that which is agreeable to our inclinations. When St. Paula, following her inclinations, practised austere mortifications, for the sake of enjoying spiritual consolations, —while her duty was to have obeyed her superiors—St. Jerome censured her for adhering to austerities in opposition to her bishop's advice. So we read in the Acts, that the Apostles, being commissioned to preach the gospel, and to impart to souls the bread of life, judged that it would be wrong in them to forego such duties in order to devote themselves to the care of the poor, although the care of the poor is in itself an excellent virtue. Every condition of life has its own peculiar virtues. The virtues of a prelate, of a prince, of a soldier, are all different one from another; and those of the married state differ from those of widowhood. For, though all ought to possess all virtues in general, all are not required to practise all the virtues in an equal degree, but each person must practise specially such virtues only as are most suitable to the state of life to which he has himself been called. Of the virtues which do not belong to our calling, we ought to prefer those which are most excellent, and not such as are most shining and brilliant.—*St. Francis of Sales.*

Those who glory in God as their King, and who claim the honor of belonging to His Kingdom, must be adorned with the most beautiful virtues.—*St. Teresa.*

If we would be victorious over our enemies and make great progress in virtue, we must begin once for all with a firm resolution and great courage.—*St. Teresa.*

Our holy fathers, the early hermits, who endured so many trials and so much suffering; who led such austere lives, continually afflicting their bodies, were not of iron, but of flesh and blood like ourselves.—*St. Teresa.*

A thing very pleasing to Our Lord, and profitable to the soul, is to offer Him our heart with much affection, that He may dwell therein, and then to have a treasure of good works to present to Him; for the Jews, after receiving Him with great pomp, let Him leave their city without giving Him to eat.—*St. Teresa.*

To live by the spirit is to think, speak, and act according to the virtues of the Spirit, and not according to the sense and feelings of the flesh. What are the virtues of the spirit? Faith, which shows us truths above sense; Hope, which makes us aspire to invisible possessions; Charity, which makes us love God above all things, and our neighbors as ourselves, not with a sensual, natural, interested love, but with that pure, solid love which is founded on God.—*St. Francis of Sales.*

Be careful to do all that you can to cultivate sweetness among those belonging to you, I mean those of your household. I do not say that you ought to be soft or easy, but sweet and gentle. You should think of this on going into your house, and on coming out of it in the morning, at noon, at all times.—*St. Francis of Sales.*

Choose the best virtues and not those which are most esteemed; the most excellent, and not the most apparent the most solid, and not the most fanciful. He who would lay up virtues without humility is like one who carries a precious dust in his hand exposed to the wind.—*St. Francis of Sales.*

We must make up our minds to two things: one is, that we shall find bad weeds growing in our garden, and the other, that we will have the courage to uproot them, for our self-love will live as long as we do, and from it arises all this noxious growth.—*St. Francis of Sales.*

It is not necessary to the practice of virtues to be continually mindful of all of them; that would only embarrass your thoughts and affections. Humility and charity are the mother cords to which all the others are attached: one is the highest, the other the lowest. The safety of a whole edifice depends upon the foundation and the roof. These are the mother virtues, which the others follow as little chickens do the mother hen.—*St. Francis of Sales.*

True sanctity lies in the love of God, and not in foolish imaginings, raptures, and the rest. Let us devote ourselves to the practice of true meekness and submission, to the renouncement of self, to docility of heart, to love of abjection, to consideration for the wishes of others. This is true sanctity, and the most amiable ecstasy of the children of God.—*St. Francis of Sales.*

Prudence shows us what is most pleasing to God, and most useful to the salvation of our soul. We must always choose the most perfect. Two good works present themselves to be done, one in favor of a person we love, the other in favor of a person who has done us some harm; well, we must give the preference to the latter.—*Ven. Curé d'Ars.*

Temperance is another cardinal virtue; we can be temperate in the use of our imagination, by not letting it gallop as fast as it would wish; we can be temperate with our eyes, temperate with our mouth —some people constantly have something sweet or pleasant in their mouth; we can be temperate with our ears, not allowing them to listen to useless songs and conversations; temperate in smelling—some people perfume themselves to such a degree as to make those about them sick. In short, we can practise temperance with our whole body, this poor machine, by not letting it run away like a horse without bit or bridle, but checking it and keeping it down.—*Ven. Curé d'Ars.*

A Christian woman ought to be ready to interrupt her exercises of devotion when her household affairs require her presence.—*St. Frances of Rome.*

If you wish devotion to be born in your heart, the love of God to grow, together with the desire for divine things, cleanse your soul from every desire and self-seeking, so that nothing of the kind remain with you. For, as a sick man, freed from the evil humors which troubled him, feels instantly returning health, and a taste for his food, so shall you recover your health in God, if you rid yourself of your spiritual disorders; and, if this be not done, whatever you may do, you will make no progress.—*St. John of the Cross.*

Rejoice in God always, for He is your salvation, and consider how good it is to suffer whatever may come from Him who is the true Good.—*St. John of the Cross.*

God in the Old Law commanded that the altar of sacrifice should be empty within. This is to teach us that the soul, which is to

become an altar worthy of His Majesty, should be emptied of all things.—*St. John of the Cross.*

One desire only does God allow and suffer in His presence within the soul—the desire of keeping the Law perfectly, and carrying the Cross of Christ. It is not said, in the Sacred Writings, that God commanded anything to be laid up in the Ark with the manna, except the book of the Law, and the rod of Moses, a type of the Cross of Christ.—*St. John of the Cross.*

Live in this world as if God and your soul only were in it; so shall your heart be never made captive by any earthly thing.—*St. John of the Cross.*

He who acts according to reason is as one who eats strong and substantial food; but he who, in his work, seeks the satisfaction of his own will, is as one who eats poor and unripe fruit.—*St. John of the Cross.*

It is better, when burdened, to be joined to the strong, than unburdened to the weak. When you are loaded with afflictions, you are joined to God, who is your strength, and He is the strength of the afflicted. When you are unburdened, you are joined to yourself, who are weakness itself, for virtue and fortitude grow in the soul and are strengthened in tribulations.—*St. John of the Cross.*

If a soul has more patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue. —*St. John of the Cross.*

The soul that is not tried and proved in temptations and afflictions can never attain unto wisdom, as it is written in the book Ecclesiasticus: "What doth he know that hath not been tried?" (Eccles. xxxiv. 9).—*St. John of the Cross.*

Labor to conquer yourself. This victory will win for you in heaven a crown far more beautiful than that given to one whose natural disposition is gentler.—*St. Ignatius.*

A rude, shapeless trunk of a tree, if it could think, would never believe that it might become a beautiful figure, a masterpiece of carving, and would not place itself beneath the chisel of the artist who sees what he can make of it. And so, many who hardly live like Christians are far from imagining that they might become great saints, if they allowed themselves to be wrought upon by the grace of God, and did not resist its influence.—*St. Ignatius.*

"Let him who glories, glory in the Lord" (1 Cor. i. 31). Many indeed glory in their works, and you find many Pagans who will not become Christians because they seem to rest satisfied with their good life. So a man says, "We must live good lives. What will Christ advise me to do? To live purely? That is what I am doing already. What do I want with Christ? I commit neither murder, nor theft, nor robbery; I do not covet my neighbor's goods; I am not stained with adultery. Now, let anything worthy of reproach be found in my life, and let him who blames me make me a Christian." This man has glory, but not unto God.—*St. Augustine.*

Those who believe, and are acting according to the true faith, live, and are not dead; but those who either do not believe, or believe like the demons, leading bad lives in fear and trembling, confessing the Son of God without charity, are rather to be regarded as dead.—*St. Augustine.*

Faith opens the door to intelligence, while unbelief closes it. Where is the man who would not be moved to belief, simply by so vast an order of events proceeding from the beginning; by the mere connection of various ages, which accredits the present by the past, while it confirms antiquity by what is recent?—*St. Augustine.*

In order to attain to the love and enjoyment of God, there are five virtues I particularly recommend to your care. 1. Recollection, occupying your mind continually with some pious and salutary meditations, never letting it be unemployed. 2. Serenity of the soul and of the face, being always contented and joyous, although in a religious and modest manner. You will obtain this by never doing anything against your conscience and by living in peace with God and your neighbor. 3. A steadfast trust in God, so that you allow no misfortunes to disturb you, and that you bear them with humility as well as patience. 4. Humility of heart, letting others think you ignorant rather than learned. 5. The fear of God, avoiding carefully all that can displease Him, and desiring to conform yourself in all things to His holy and adorable Will—*St. Catharine of Bologna.*

The greatest gift of God to man, and the most noble and most beautiful offering than can be made by man to God, the most excellent of all vows, but a virtue the more difficult, and surrounded with the greater dangers, as it is of higher excellence, is the virtue of holy virginity.—*St. Methodius.*

Beginners are wont to find their most spiritual occupations irk-

some, and they avoid them therefore, as repugnant to their desire for sensible sweetness, for, being addicted to it in spiritual things, they loathe them when this sweetness fails. If they miss but once their accustomed sweetness in prayer—it is expedient that God should deprive them of it at last—they will not resume it; at other times they omit it, or return to it with a bad grace. Thus, under the influence of spiritual sloth, they turn aside from the way of perfection—which is the denial of their will and pleasure for God—preferring to it the gratification of their own will, which they serve herein rather than the will of God. Many of these will have it that God should will what they will, and are afflicted when they must will what He wills, and reluctantly submit their will to His will. The result is that they frequently imagine that what is not according to their will is not according to the Will of God; and, on the other hand, that what pleases them is also pleasing unto God. They measure Him by themselves, and not themselves by Him, in direct contradiction to the teaching of the Gospel, "He that shall lose his life for My sake shall find it." That is, he who shall give up his own will for God shall have it, and he who will have it he shall have it never.—*St. John of the Cross.*

A builder on the top of a house always apprehends the danger of falling, and on this account is careful how he stands: so ought we much more to fear, how much soever we may be advanced in virtue. The principal means always to entertain in our souls this saving fear is to have God always before our eyes, who is everywhere present, hears and sees all things, and penetrates the most secret foldings of our hearts. Whether you eat, go to sleep, sit at dainty tables, are inclined to anger, or any other passion, or whatever else you do, remember always that God is present, and you will never fall into dissolute mirth, or be provoked to anger; but will watch over yourselves in continual fear.—*St. John Chrysostom.*

Just as trembling and weak limbs do not stumble or fall, if they are supported by a staff, so our soul, which is sometimes staggered by the cavils and sophisms of reason, supports itself on faith; for faith, like a firm staff, imparts to the soul its own strength, confirms it, and preserves it from falling.—*St. John Chrysostom.*

All Catholics, if they desire to show that they are true children of the Church their mother, ought to hold firm unto death the faith of the Holy Fathers; and on the other hand, they ought to despise and reject the novelties of perverse men.—*St. Vincent of Lerins.*

A tree cannot grow without roots: a building cannot be raised without foundations; a river cannot flow unless it has a source; in like manner, neither the Christian life nor any other virtue can exist, or increase, or become a source of life, unless they proceed from faith.—*St. Augustine.*

Your heart is like a ship; to have Jesus in your ship is to have faith in your heart. If your faith slumbers, Jesus slumbers also, and in that case you are in danger of shipwreck.—*St. Augustine.*

O Hope! Sweet Sister of Faith! 'tis thou that with the key of the blood dost open the portals of Life Eternal! Thou guardest the city of the soul against the enemy of confusion; thou slackenest not thy steps when the demon would seek to trouble the soul with the thoughts of her sins, and so cast her into despair; but, generously pressing on in the path of virtue, and putting in the balance the Price of the Blood, thou placest the crown of victory on the brow of perseverance!—*St. Catherine of Siena.*

PURITY OF INTENTION.

An action of small value, performed with much love of God, is far more excellent than one of a higher virtue, done with less love of God. A cup of cold water given with this great love is meritorious of eternal love.—*St. Francis of Sales.*

We make little actions great by performing them with a great desire to please God; the merit of our services consisting, not in the excellency of the works, but in the love which accompanies them.—*St. Francis of Sales.*

In all your actions seek in the first place the kingdom of God and His glory; direct all you do purely to His honor; persevere in brotherly charity, and practise first all that you desire to teach others.—*St. Bernardine of Siena.*

He who wishes for anything but Christ does not know what he wishes; he who asks for anything but Christ, does not know what he is asking; he who works, and not for Christ, does not know what he is doing.—*St. Philip.*

A man ought never to think he has done any good, or rest contented with any degree of perfection he may have attained, because Christ has given us the type of our perfection in putting before us

the perfection of the Eternal Father: "Be ye perfect, even as your Heavenly Father is perfect."—*St. Philip.*

Every creature in the world will raise our hearts to God, if we look upon it with a good eye.—*St. Felix of Cantalicio.*

As a master of a family calls together his servants at the close of the day to see how they have fulfilled their various offices, so must the Christian summon before the tribunal of his reason, every day, the senses of his body and all the various faculties and powers of his soul, and ask of them a strict account of the manner in which they have fulfilled their respective functions.—*St. John Chrysostom.*

If those things which God commands are only done outwardly, by the hands, and not inwardly, in the heart, no one is so senseless as to think he has fulfilled the commandment.—*St. Augustine.*

Let your intentions in the fulfilment of your duties be so pure that you reject from your actions every other object but the glory of God and the salvation of souls.—*St. Angela of Merici.*

It is not on the multiplicity of our actions that our progress in perfection depends, but on the fervor and purity of intention with which we do them. Purity of soul increases the merit of a good action, because it is the end which gives value to the action, and the more pure is that end and intention, the more perfect is the action. What more worthy end can we have in our actions than the glory of God? —*St. Francis of Sales.*

From the time that we go on with a right and pure intention, seeking not our own interests, but those of Jesus Christ, our adorable Master Himself preserves us because of His infinite goodness.—*St. Ignatius.*

The whole conduct of a Christian proposes to itself only one end, which is the glory of God; wherefore, whether you eat or drink, or whatever you do, do all to the glory of God.—*St. Basil.*

Let all our study be to have an upright intention, not only in our state of life in general, but also in our actions in particular; proposing nothing else to ourselves than to serve and please God; and this rather through love and gratitude for the benefits we have received, than through fear of punishment, or hope of reward, though these motives are good and ought to be made use of by us.—*St. Ignatius.*

O pure and upright intention of the will! Intention so much the more upright and pure, by how much it is purified from any mixture

of self-interest! Affection so much the more tender and sweet, by how much it is moved or touched by nothing but what is divine; and to be moved and affected after this manner is to be deified.—*St. Bernard.*

Be careful to purify your heart more and more each day. Now, this purity consists in weighing everything in the scales of the Sanctuary, which are only the will of God.

Ah! do not examine whether what you do is much or little, whether it is done well or ill, provided it be not sin, and provided you have an upright intention to do it for God. Do everything as perfectly as you can; but once an action is performed, think no more of it, but rather of what there is to be done.

It seems to me that I see your heart before me like a dial placed in the sun, which never moves while its needle and balance are continually in motion, ever turning toward the beautiful planet; for your heart in like manner remains motionless, while your will is continually turning by means of its good desires toward God.—*St. Francis of Sales.*

There have been many persons in the world of old times who had some virtue and did good works; and there are many Christians also at this time, who are virtuous men, and who do great things, but their virtue and good works are utterly useless in the matter of eternal life: because they do not, in them, seek the honor and glory and love of God solely, and above all things.—*St. John of the Cross.*

A Christian ought to rejoice, not because of his works and virtuous life, but because his life and acts are such solely for the love of God, and for no other reason whatever. For as works done only for God's honor will have a greater reward of glory, so good works which men do under the influence of other considerations will end in our greater confusion in the sight of God.—*St. John of the Cross.*

The Christian, therefore, if he will direct his rejoicing to God in moral goods, must keep in mind that the value of his good works, fasting, almsgiving, penances, and prayers does not depend upon their number and nature, but on the love which moves him to perform them for God; and that they are then most perfect when they are wrought in the most pure and sincere love of God, and with the least regard to our own present and future interests, to joy and sweetness, consolation, and praise.—*St. John of the Cross.*

The heart must not rest upon the joy, comfort, delight, and ad-

vantages which holy habits and good works bring with them, but refer all to God, purifying itself from all joy, and hiding itself from it in darkness; and desiring that God only may rejoice at what it does in secret, and all this without respect to any other consideration than God's honor and glory. Thus, all the energies of the will, with regard to moral goods, will be all concentrated in God.—*St. John of the Cross.*

ON THE PERFECTION OF OUR ORDINARY ACTIONS.

I will be careful to render all my actions pleasing to God, edifying to my neighbor, and salutary to my soul; being ever faithful in the practice of the good that my Divine Master wishes me to perform, committing, if possible, no voluntary fault; and I will never pardon my transgressions without first taking vengeance on myself by some penitential act.—*St. Margaret Mary.*

Oh, how pitiable is the blindness of those who set no value on this inestimable treasure of time, and employ in offending God the richest gift He has bestowed upon them! And we, too, we do not think enough of the consequences of a good use or of a waste of our time, namely, our salvation, or our eternal damnation.—*St. Catherine of Bologna.*

It is not sufficient that we perform good works, but we must perform them well, in imitation of Jesus Christ, of whom it is written, "He did all things well." We must do everything in a Christian spirit, namely, with the perfection and for the ends which actuated Christ; otherwise our actions, although good in themselves, will be more deserving of punishment than reward.—*St. Vincent of Paul.*

The Lord measures our perfection neither by the multitude nor the magnitude of our exercises, but by the manner in which we perform them. The greater the love with which we execute them, the greater their perfection, and the greater will be their future reward.—*St. John of the Cross.*

I have no hesitation in saying that a religious who all her life long is faithful to all the exercises of the house, punctual in the choir, at work, in the refectory, and careful to retire at the appointed hour, will certainly receive a great reward, and will be placed among the confessors and martyrs; but the flesh and our sensuality make us

tepid, and the devil, on his side, is not ignorant of the means of holding us back on every occasion.—*St. Catherine of Bologna.*

Among ordinary occupations we should have our spiritual exercises most at heart, taking care to do them well in preference to other things, where obedience does not enjoin the contrary, because spiritual things appertain to God directly, and most efficaciously conduce to perfection; if we neglect those, we draw down upon ourselves that malediction threatened by the Holy Ghost to those who do the work of God negligently.—*St. Vincent of Paul.*

Let all apply their minds to spiritual things, and to the attainment of solid and perfect virtues, and learn to esteem these far more than human knowledge, or any other qualification or gift of nature; for those are interior endowments, and alone can impart worth to external gifts or acquirements.—*St. Ignatius.*

To be perfect in our vocation is nothing else than to fulfil the duties and offices which our condition and state of life oblige us to perform; and to accomplish them well, and only for the honor and love of God, referring them all to His glory. He who acts thus may be said to be perfect in his state of life, and a man according to the Heart and Will of God.—*St. Francis of Sales.*

At the Creation, God commanded all the plants to bear fruit, each in its own kind; in like manner He commands all Christians, who are living plants in His Church, to bring forth the fruits of devotion, each one in his own kind, according to his rank and vocation.—*St. Francis of Sales.*

Even actions little in themselves become great when they are well done; so that a trifling work, performed to please God, is more pleasing to Him than more important performances done with less fervor. Wherefore, particular care should be taken to do little things well, as they are easy and of continual occurrence, if we wish to advance in God's friendship.—*St. Francis of Sales.*

Whatever occupations thou mayest have, endeavor to do each action with as much perfection, peace, and composure as if thou hadst nothing else to do. Mortify eagerness to finish one action in order to pass quickly to another, and also overcome any and every immoderate desire, unless thou wishest thy work to be ill done.—*Ven. Da Ponte.*

Beware of hurry, which is a capital enemy of true devotion.

Never is work well done that is done with eagerness and hurry. "Make haste leisurely," saith the old proverb. And again, saith another proverb, "What is done well enough is done soon enough." Drones make much more noise, and are in much greater hurry than bees, but they only make wax, and no honey; so it is with those who hurry themselves with eager anxiety and noisy solicitude: they do but little, nor do that little well.—*St. Francis of Sales.*

My children, if you wish to make progress in virtue and perfection, consider every day that you are then for the first time (as it were) beginning, and act always with the same fervor as on the first day you began.—*St. Antony.*

If it were given a man to see virtue's reward in the next world, he would occupy his intellect, memory, and will in nothing but good works, careless of danger or fatigue.—*St. Catherine of Genoa.*

He who desires to make any progress in the service of God must begin every day of his life with new ardor; must keep himself in the presence of God as much as possible; and must have no other view or end in all his actions but the divine honor.—*St. Charles Borromeo.*

Do you desire to study to your advantage? Let devotion accompany all your studies, and study less to make yourself learned than to become a saint. Consult God more than your books, and ask Him with humility to make you understand what you read. Study fatigues and drains the mind and heart. Go from time to time to refresh them at the Feet of Jesus Christ, under His Cross. Some moments of repose in His Sacred Wounds give fresh vigor and new light. Interrupt your application by short but fervent ejaculatory prayers; never begin or end your study but by prayer. . . . Science is a gift of the Father of lights: do not, therefore, consider it merely the work of your own mind or industry.—*St. Vincent Ferrer.*

FIDELITY.

It can scarcely be credited, unless experience teaches it, how important attention to little things is for our own interests; it is also by means of little things that the devil pioneers the way, and makes a breach to admit what is of great consequence.—*St. Teresa.*

I dare advance a proposition which will appear strange and unheard of. It seems to me that men ought to be less vigilant in flying from great sins than in avoiding small faults; for the enormity of

great sins naturally excites in us a horror of them; but we are easily induced to commit small faults, because we fancy them inconsiderable; and, the little account we make of them preventing us from endeavoring to correct them, they become at last so great by our negligence that we are no longer able generously to resist and put a stop to them.—*St. John Chrysostom.*

It makes no matter whether a ship be sent to the bottom by one great wave, or whether the water, entering by the chinks, sinks the vessel gradually.—*St. Augustine.*

You are armed and prepared to defend yourself against great sins; but what care do you take to avoid small faults? Are you not afraid of them also? You have already thrown overboard those heavy bales which would have sunk your ship; but take care that the small heap of sand still in the hold does not bring you down.—*St. Augustine.*

Nothing that offends God can be a trifle. Besides, we begin by little things, and pass on to great.—*St. Benedict Labré.*

The sacred Spouse in the Canticles says that His beloved ravished His heart with one of her eyes and one of her hairs. How are we to understand this? The eye is assuredly the most noble part of the body, whether as to its wonderful constitution or its matchless activity, while the hair is comparatively of little or no consequence; but God would teach us hereby that the least and most insignificant of our actions are comparatively not less agreeable to Him than the greatest and most important; and that in order to please Him we must be as faithful in the one as in the other, inasmuch as, by such fidelity, we may by both equally gain His love.—*St. Francis of Sales.*

The devil, when he cannot prevail on us totally to abandon religion, strains every nerve to dissuade us from aiming at perfection, and to excite in us an indifference for small things, hoping at least to deceive us, by instilling into us a vain confidence that God, in consequence of such neglects, will not deprive us of His holy grace.—*St. Basil.*

Do for God what thou canst, and God will do for thee what thou canst not. Be faithful in little things, and God will help thee to accomplish great ones.—*Ven. Da Ponte.*

The just, by little actions, please God more and prevail with Him more than others who do much; for God does not regard the action,

but the intention of the will, and He does not consider what is done, but with what care and intention it is performed.—*St. Ephrem.*

As a man falls little by little, from small sins into great sins, so from small virtues he attains by degrees to sublime virtues.—*St. Isidore.*

In small combats we prove whether we shall be able to endure manfully in greater conflicts.—*St. Ambrose.*

Thou hast provided against great dangers: what hast thou done against little dangers? Hast thou no fear of little things? Thou hast cast away the heavy burden; take care thou be not overthrown by a grain of sand.—*St. Augustine.*

It is a great thing to be faithful in little things.—*St. Augustine.*

The Kingdom of Heaven must be bought. Its price is a cup of cold water: God willed it to be so.—*St. Augustine.*

How can we praise God all the day long? I will suggest a means whereby thou canst praise God all day long if thou wilt: whatever thou doest, do it well, and thou hast praised God. By the innocence of thy actions prepare thyself to praise God all day long.—*St. Augustine.*

Our actions have a tongue of their own; they have an eloquence of their own, even when the tongue is silent; for deeds prove the lover more than words.—*St. Cyril.*

Nothing is little which is done for God's sake, but it is great, and so great that it purchases for us Heaven and the rewards of Heaven. —*St. Basil.*

God asks little, but He gives much.—*St. John Chrysostom.*

It is God's way to give much for a little. Our Lord does not attend to how much we give, but to the generosity of our will, and for this very reason He makes much of a little.—*St. John Chrysostom.*

God does not ask of us what is precious or costly, but He asks food and clothing.—*St. Chrysostom.*

If we neglect to be careful about little things, we shall insensibly be led on till we boldly commit great sins.—*St. Gregory.*

When we strictly watch over little things, the vigor of order is preserved. When we neglect small faults, order is gradually destroyed —*St. Anselm.*

DISCOURAGEMENT AND DESPONDENCY.

It is not a proof of particular weakness to fall occasionally into venial sins, provided we recover ourselves by an instantaneous return to God, accompanied with calmness and humility. We can never expect to live without committing occasional faults of this description; Our Blessed Lady only was exempted from them by a special privilege. Assuredly, they impede us in some degree on our road, but they do not divert us from our journey; to turn our eyes toward our God is sufficient to efface them.—*St. Francis of Sales.*

When a man falls into some venial sins and imperfections he must not give way to impatience or despondency, even though he were in one day to relapse a thousand times. Human frailty is well known to God, who is moved to compassion rather than to anger, by the relapsing sinner who humbly acknowledges and grieves for his faults. Let him strive once more to advance on the road of perfection; and were he to die in the endeavor, happy and enviable would be his lot.

Know that your offences are more efficaciously cancelled by humbly acknowledging them with loving confidence before God, than by sadly and morosely revolving them in your mind. When, through frailty, you fall into sin, be not dispirited overmuch; but, after acknowledging your error, believe that Jesus is more ready to pardon your fault than you are willing humbly to ask forgiveness thereof. At times God allows some blameworthy imperfections, such as a proneness to irritability, ill humor, etc., to remain in His devout servants, that they may be humbled and mortified in themselves and before others; for divine love, like fire under ashes, is thus the better preserved.—*Ven. Blosius.*

Let the trouble of your soul be destroyed in the hope of the Precious Blood. True self-knowledge by humbling you will increase light. Is not God more ready to pardon than we to offend? Is He not our Physician, and are we not His sick children? Has He not borne our iniquities, and is not sadness the worst of all our faults? Yes, assuredly it is so. . . . Open your eyes then to the light of faith. See how much you are beloved of God, and, beholding His love, do not be troubled because you likewise see the ignorance and coldness of your own heart, but let self-knowledge only increase your humility and kindle your love. The more you see how basely you

correspond to the great graces bestowed on you by your Creator, the more you will humble yourself, saying with holy resolution: "That which hitherto I have failed to do, I will do now."—*St. Catherine of Siena.*

Discouragement is a leprosy which dries up alike both soul and body. It chains the arms of holy desire, and prevents our doing what we would; it renders the soul insupportable to itself and agitates it with a thousand phantoms. It takes away all light, natural and supernatural, and so the soul falls into a thousand infidelities, not knowing the end for which God created her; that He created her, namely, to give her life eternal! Courage, then, and let a lively faith and firm hope in the Precious Blood triumph over the demon that would trouble you.—*St. Catherine of Siena.*

Do not allow yourself to yield in any way to sadness, which is the enemy to devotion. What, then, should sadden a soul which serves Him who shall be our joy forever?—*St. Francis of Sales.*

If temptations assail us, if we be in darkness or sadness, let us do what we can against them, without dwelling on the impressions produced in us, and let us patiently wait for the consolation of the Lord, which will drive away all troubles and dispel all darkness.—*St. Ignatius.*

When the devil suggests to us discouraging thoughts, we must seek strength in the remembrance of the numerous benefits which we have received from God.—*St. Ignatius.*

We have not always consolation; all is for our good, whether God gives it or permits it to be absent.—*St. Ignatius.*

To counteract desolation of spirit and to overcome temptations, prayer should be continued rather beyond the prescribed time. Thus we shall form a habit of not only resisting but also of casting down the enemy.—*St. Ignatius.*

He who supports tribulations with patience for God's sake, will soon arrive at high perfection; he will be master of the world, and will already have one foot in the other world.—*Blessed Giles.*

No one can possess any virtue whatever until he has at least begun to die to himself.—*St. Francis of Assisi.*

Spiritual persons ought to be equally ready to experience sweetness and consolation in the things of God, or to suffer and keep their ground in dryness of spirit for as long as God pleases, without mak-

ing any complaint about it; for perfection does not consist in such outward things as shedding tears and the like, but in true and solid virtue.—*St. Philip Neri.*

He who wishes to draw fruit from prayer must make no account of spiritual consolations; for I have learnt from experience that the soul which enters upon this path with a true determination to be quite indifferent, whether God bestows or withholds sensible pleasures and delights, and which faithfully acts up to this determination, is already greatly advanced in the way of holiness.—*St. Teresa.*

The smallest difficulties cast us down, the least trouble discourages us, the weakest temptation overcomes us, what are but flies become elephants in our eyes, we are sad when we ought to rejoice, we tremble when there is nothing to fear, we wish to enjoy all the blessings of our holy religion, but we do not wish for crosses and trials. We imagine that devotion consists in a quiet and easy life. Oh! how we deceive ourselves! All devotion which does not cause us to renounce self, our own will and satisfaction, to bear our cross and follow Jesus in the way in which He walked, is nothing but an illusion.—*Ven. Eudes.*

There is nothing so sad as to serve a master who knows nothing of our devotion, or who, if he knows it, gives no sign of being satisfied with it; and it must be a strong love which sustains itself alone, unsupported by any pleasure or aspiration. Thus does it happen in the exercises of sacred love; like deaf choristers we do not hear our own voice; on the contrary, we are oppressed by a thousand fears, and by the uproar which the devil makes about our heart, suggesting that we are not pleasing to our Master, that our love is useless, yea, even false and vain. Oh, my dear Theotime! it is then we must manifest an invincible fidelity to our Saviour, serving Him purely for love of His Will, not only without pleasure, but in the midst of this deluge of sadness, terrors, alarms, and temptations.—*St. Francis of Sales.*

Think of that great dereliction which our Master endured, and see how this dear Son, having asked consolation of His good Father, and, seeing that He willed not to grant it, thought no more about it, but, as if He had never desired it, valiantly and courageously set about the work of Redemption. After you shall have prayed to your Heavenly Father for consolation, if it does not please Him to give it you, cease to think of it, but renew your courage to work out your salvation on the Cross, as if you were never to descend therefrom.—*St. Francis of Sales.*

Right sadness speaks thus: "I am miserable, vile, and abject; nevertheless God will exercise His mercy toward me, for virtue will be perfected in infirmity."—*St. Francis of Sales.*

You wish absolutely to form Jesus Christ in you, in your heart, in your works, by a sincere love of His doctrine, and a perfect imitation of His life; rest assured it will cost you many pangs; but they will pass away, and the presence of Jesus, who shall live in you, will fill your soul with an ineffable joy, which can never be taken from you.—*St. Francis of Sales.*

VANITY OF TRANSITORY THINGS.

O transitory life, how many hast thou seduced, deceived, and blinded! If I consider the rapidity of thy flight, thou seemest a nothing; thy existence is little more than a shadow. They who set their hearts on thee, know thee not; they only understand thee who despise thy enjoyments. What art thou but a swift course on a road, passing as a bird on the wing, uncertain as a cloud, frail as a vapor, vanishing as a shadow?—*St. Columban.*

We must look on all the things of this world as none of ours, and not desire them. This world and that to come are two enemies. We cannot, therefore, be friends to both, but we must resolve which we will forsake and which we will enjoy. And we think that it is better to hate things present, as little, short-lived, and corruptible: and to love those which are to come, which are truly good and incorruptible. Let us contend with all earnestness, knowing that we are now called to the combat. This is what Christ says: "Keep your bodies pure, and your souls without spot, that you may receive eternal life."—*St. Clement, B.M.*

Your flattery is very disagreeable to us, because ensnaring and tending to draw us over to a treacherous world. Even you who enjoy whatever the world can give, and who promise it to others, will find it fleeing from you like a dream, and falling away like the morning dew. I am now above fourscore years old, and have served God from my infancy; I pray Him again and again that I may be preserved from so grievous an evil, and may never betray the fidelity which I owe Him by adoring the sun—the work of His hands.—*St. Narses to Sapor II.*

I have seen men raised to the highest summit of worldly honor

and riches. Fortune seemed to be in their pay, throwing everything upon them, without their having the trouble of asking or seeking its favors. Their prosperity in all things exceeded even their desires and passions; but in a moment they disappeared, their vast possessions were gone, and the masters themselves were no more.—*St. Eucherius, B.C.*

O sensual, base, miserable, and blind life! is it possible that men should be such strangers to their own happiness, such enemies to themselves, to be fond of thy false enjoyments, and for their sake to deprive themselves of those that are pure, permanent, and solid? —*St. Francis Borgia.*

Prayer, which elevates our minds and hearts to God, discovers to them from this height the vanity of earthly goods and pleasures; fills them with light, strength, and consolation, and gives them a foretaste of the calm and bliss of our heavenly country.—*St. Rose of Viterbo.*

ON TEMPTATION.

Our divine Lord, having been our model in everything, would be our model in temptation also. For this end He allowed Himself to be led into the desert.—*Ven. Curé d'Ars.*

The good soldier has no fear of the battle, and so a good Christian ought to have no fear of temptation. All soldiers are good in garrison: on the field of battle we see the difference between the brave and the cowardly. The greatest of all temptations is to have none. We may almost say that we are happy in having temptations; it is the moment of the spiritual harvest, when we lay up stores for heaven. It is like the time of harvest, when we rise very early, and take a great deal of trouble; but we do not complain, because we gather in a great deal.—*Ven. Curé d'Ars.*

The devil tempts only those souls that wish to abandon sin and those that are in a state of grace. The others belong to him: he has no need to tempt them.—*Ven. Curé d'Ars.*

We can do nothing by ourselves, but we can do everything with the help of the good God; let us pray Him to deliver us from this enemy of our salvation, or to give us strength to fight against him. With the Name of Jesus we shall overthrow the demons; we shall put them to flight. With this Name, if they sometimes dare to at-

tack us, our battles will be victorious, and our victories will be crowns for heaven, all brilliant with precious stones.—*Ven. Curé d'Ars.*

Virtue is nothing without the trial of temptation, for there is no conflict without an enemy, no victory without a strife.—*St. Leo.*

All things are full of snares and dangers: there are snares in the abundance of riches; snares in the pains of poverty; the former excite pride, the latter incite us to murmur. Health is a temptation, sickness is a temptation. The former is an occasion of negligence, the latter a cause of sadness. There are snares in fear, and snares in security.—*St. Leo.*

The tempter, ever on the watch, wages war most violently against those whom he sees most careful to avoid sin.—*St. Leo.*

The devil is permitted to be bold to a certain point, that the faithful of Christ may conquer him by the mightier grace of Christ.—*St. Leo.*

If thou wilt be secure, watch, set a lock on thy door; that is, place the law of God's fear on thy lips, that thou mayest say with the prophet: "I said, I will guard my ways, that I may not sin with my tongue."—*St. Chrysostom.*

If our life is so full of temptations that not without reason it is called a temptation, we have need of the most wary vigilance and prayer lest we be led into temptation.—*St. Bernard.*

Christ Himself fights in us, He assists us in the battle, He Himself is crowned, and crowns us in our strife for the prize.—*St. Cyprian.*

There is no more certain proof that the devils are vanquished by us than when they violently assault us.—*St. John Climacus.*

The devil flatters that he may deceive us; he charms that he may injure us; he allures us that he may slay us.—*St. John Climacus.*

The devil goeth about every soul, and, like the enemy who is besieging a town, seeks to find out some weak spot where he can easily penetrate into the interior.—*St. John Climacus.*

Believe me, on my experience, Satan dreads the vigils, prayers, and fasts of the just.—*St. Antony.*

The devil is only permitted to tempt thee as much as is profitable for thy exercise and trial, and in order that thou, who didst not know thyself, mayest find out what thou art.—*St. Augustine.*

If thou art never tempted, thou wilt never be crowned. Is it not,

then, better to be tempted and crowned, than, not having been tempted, to be a reprobate?—*St. Augustine.*

God permits us to be tempted because virtue is thereby tried and exercised, and he wins a more glorious palm of victory who has not consented to temptation than he who has never been tempted.—*St. Augustine.*

No great praise is due to the man who sins not because he is not tempted.—*St. Augustine.*

God tempts us in one way, the devil in another; for the devil tempts us that he may ruin us: God, that He may prove and crown us.—*St. Ambrose.*

This temptation is sent to try thy faith, to exercise thy virtue, and to increase thy merits.—*St. Chrysostom.*

As the pilot of a vessel is tried in the tempest, as the wrestler is tried in the arena, the soldier in the battle, and the hero in adversity: so is the Christian tried by temptation.—*St. Basil.*

It is human to suffer temptation in the heart; but it is diabolical to be overcome in the conflict by consent to the temptation.—*St. Gregory.*

If temptation is not promptly resisted, it is increased and strengthened by the delay.—*St. Gregory.*

The world wages a twofold strife against the soldier of Christ. It flatters to deceive him; it terrifies to vanquish him.—*St. Augustine.*

Not to suffer temptations is angelic: to suffer and overcome temptations is Christian; to consent to temptations and to fall though malice is diabolical.—*St. Anselm.*

ON GRACE.

O wonderful condescension of divine goodness! We are not worthy to be called servants, and God calls us His friends.—*St. Gregory.*

This is the gift above every gift, that God calls man His son, and man calls God his Father.—*St. Leo.*

The grace of God not only surpasses all the stars, and the heavens, but even all the angels.—*St. Augustine.*

I have learnt, in very deed, that nothing is so efficacious in obtaining, keeping, and receiving grace, as never to be high-minded at any time.—*St. Bernard.*

This is the first grace of the goodness of God—to bring us to confess our weakness; and that whatever good we do, or whatever power we possess, we hold it from Him; so that, if we glory, we may glory in the Lord.—*St. Augustine.*

Let us ask for divine grace; for he who asks for anything else asks for nothing, not because all things are nothing, but because, in comparison of such a thing, all else that can be desired is nothing at all.—*St. Augustine.*

Acknowledge, O Christian! thy dignity, and as thou art made a partaker of the Divine Nature, do not degenerate to thy former vile condition.—*St. Leo.*

God inspires us with the beginning of a holy will, and with power and opportunity; and what we have begun well He assists us to accomplish.—*St. Prosper.*

Grace will not act without us, in order that we may will to do right; but when we will, it works along with us. Grace prevents him who is not willing, that he may will; it accompanies him who wills, lest he will in vain.—*St. Augustine.*

If we have obtained the grace of God, none shall prevail against us, but we shall be stronger than all who oppose us.—*St. Chrysostom.*

Who is so strong as never to be overcome by temptation, except he who has the Lord for his helper?—*St. Augustine.*

The life of a man (viz., a virtuous man) is not the work of man but of God; yea, of God and of man; of God, because of the working of His grace, and of man, because of his co-operating by obedience. He who created us without ourselves will not justify us without ourselves.—*St. Augustine.*

As the earth produces nothing unless it is watered by rain, nor does the rain fructify without the earth; so grace does nothing without the will, and the will can do nothing without grace.—*St. Chrysostom.*

Grace is a gift of God, but it is not generally given except to such as seek for it with fervent and continual prayer, who make good

use of it, and who correspond with promptitude and fidelity.—*St. Leonard of Port Maurice.*

We shall be held accountable even for the grace which we do not possess, for, if we had labored with zeal and solicitude with the grace which was abundantly given to us, we should also obtain the grace which we have not.—*Blessed Giles.*

God speaks to us incessantly by His good inspirations; He sends us good thoughts, good desires. In youth, in old age, in all the misfortunes of life, He exhorts us to receive His grace; and what use do we make of His warnings? At this moment, even, are we co-operating rightly with grace? Are we not shutting the door of our heart against it? Consider, the good God will one day call you to account for what you have heard to-day; woe to you, if you stifle the cry that is rising from the depth of your conscience! We are in prosperity, we live in the midst of pleasures, all puffed up with pride; our heart is of ice toward the good God. It is a ball of copper, which the waters of grace cannot penetrate; it is a tree which receives the gentle dew, and bears no more fruit.—*Ven. Curé d'Ars.*

The Church thinks, and all the saints have thought with her, that grace is absolutely necessary to us, and that without it we can neither believe, nor hope, nor love, nor do penance for our sins. St. Paul, whose piety was not counterfeit, assures us that we cannot of ourselves even pronounce the Name of Jesus in a manner that can gain merit for heaven.

As the earth can produce nothing unless it is fertilized by the sun, so we can do no good without the grace of God.—*Ven. Curé d'Ars.*

Let us be on our guard; let us take care not to be unfaithful to grace. The good God leaves us free to choose life or death; if we choose death, we shall be cast into the fire, and we must burn forever with the devils. Let us ask pardon of God for having hitherto abused the graces He has given us, and let us humbly pray Him to grant us more.—*Ven. Curé d'Ars.*

All our merit consists in co-operating with grace. A beautiful flower has no beauty or brilliancy without the sun; for during the night it is all withered and drooping. When the sun rises in the morning, it suddenly revives and expands. It is the same with our soul, in regard to Jesus Christ, the true Sun of justice; it has no interior beauty, but through sanctifying grace. In order to receive this grace, our soul must turn to the good God by a sincere conver-

sion; we must open our hearts to Him by an act of faith and love. As the sun alone cannot make a flower expand if it is already dead, so the grace of the good God cannot bring us back to life if we will not abandon sin.—*Ven. Curé d'Ars.*

Habitual grace is a supernatural quality, divinely infused into the soul, which renders it instantly the friend of God. This grace is given and augmented by the Sacraments, and is also kept and increased by good works; it brings the sinner to life, from being dead; it cleanses him from all the stains of sin; it bestows on his soul a beauty surpassing all that can be seen in this world; from being poor and miserable, it renders him in a moment richer than all the kings of the earth; for the least degree of grace is worth more than all the riches of the universe, since it is a participation in the divinity itself.—*Ven. Curé d'Ars.*

The soul enriched by grace becomes so beautiful, so pleasing to the good God, that He seems to have no eyes but to contemplate it, no ear but to hear its prayers, no mouth but to praise its beauty, no hands but to defend and support it, no arms but to caress it.—*Ven. Curé d'Ars.*

When thou art going to undertake anything, raise thy heart to God, ask counsel of Him, and call upon Him; knowing that, unless He help thee with His grace, thou canst neither do nor say anything acceptable in His sight.—*Ven. Blosius.*

No one is able to cross the sea by himself, unless he has a vessel and favorable winds. If any one were to attempt to cross it otherwise, he would infallibly be drowned. It is equally impossible for a soul to cross the dreadful ocean of sins, and to keep God's commandments and be saved, unless it is aided by the heavenly and powerful Spirit of Jesus Christ, and borne along in the vessel of divine grace, which, by its swift course, will carry the soul safely to the harbor of the holy city of God.—*St. Macarius.*

The bee changes the fragrant nectar which she has sucked from the flowers into sweet and pleasant honey; the same effect is produced by divine grace in the soul of him who has received it; it makes all our works pleasing to God, and this procures for us the rewards and the love of God.—*St. Macarius.*

When the sun rises above the horizon, it not only eclipses the silvery brightness of the moon, but the stars also disappear, although we can never sufficiently admire their brilliancy and beauty. In like

manner, when grace penetrates the human soul, everything else is darkened and disappears; we value no longer what we once loved, and we no longer see what we once admired, because grace has enlightened us.—*St. Ambrose.*

This I know well, that if those persons of whom you speak had received from God as great graces as I have, they would no doubt have corresponded more faithfully than I have, and would have been more grateful to God. Hence I firmly believe, that if God were, for one moment, to withdraw from me His protecting hand, I should fall into the most shameful crimes, and become the most wicked of men. —*St. Francis of Assisi.*

The grace of God is as necessary to us as ink is to the pen. For you cannot inscribe one single virtue in your soul, if the help of divine grace is wanting to you.—*St. Thomas.*

Just as the eye cannot see without light, so man can do nothing good toward his salvation without grace.—*St. Augustine.*

A body without a soul is dead and can do nothing; in like manner, the soul, without grace, is dead for the Kingdom of Heaven; for it is incapable of doing anything whatsoever with regard to God. —*St. Augustine.*

The grace of God is as necessary to us as medicine to the sick. As the body of a sick man needs medicine in order to be cured, so the sick soul stands in need of divine grace to be cured and to attain to salvation.—*St. Augustine.*

Grace is never wanting to any one; on the contrary, God distributes it largely to all men, just as the sun shines, even on the blind. As the sun sheds its light on all men, except those who wilfully shut their eyes to it, so God communicates His grace to all men, in order that they may keep His commandments.—*St. Thomas.*

God always seeks to gain entrance into our hearts by His grace. He comes and knocks at the door of our hearts; hence He always desires to enter them, and if He does not enter it is entirely our own fault.—*St. Ambrose.*

Grace is to our heart what the angel was to the pool near the temple in Jerusalem, into which he used to descend. Grace also descends, at certain times, when God sees fit. If we instantly and faithfully profit by its motions in our heart, our soul will be sancti-

fied, but if we neglect to profit by this grace, who knows if it will ever return?—*St. Cyril.*

A father usually gives his sons two different kinds of presents; first those which are necessary to enable them to live and get on in the world, and then those which are not absolutely necessary, but serve for their pleasures and amusements; the former are given to his sons, without any merits of theirs, and the latter only when they are well behaved, or ask them of their father. It is just the same in the case of the favors and benefits which God bestows on men; He grants some without our having asked or deserved them, such as temporal goods, health, food, and preservation. There are other benefits which we must have deserved or asked of God, and these are usually spiritual goods, and the graces which make us happy in the present life and holy after death.—*St. Polycarp.*

If a man carries perfumes about him, those around him will soon find out that he has these perfumes, even though he may not wish it to be known; so, likewise, he who possesses the grace of God will soon make this known, by his words no less than by his works.—*St. John Climacus.*

We stand in need of a threefold blessing: a prevenient blessing, a blessing to assist us, and a blessing to enable us to attain to the end. The first blessing is that of mercy, the second that of grace, and the third that of glory. Mercy appears in the hour of conversion, grace accompanies and assists man on his course, glory crowns and perfects the end. Now if God does not grant us this threefold blessing, we cannot bring forth fruits of salvation; for we are incapable of beginning to do good unless mercy prevents us, or of practising virtue unless grace assists us, or of reaching to perfection until we have attained to glory. The first grace may be called the blessing of sweetness; the second, which assists us, the blessing of strength; and the third, which perfects us, the blessing of abundance.—*St. Bernard.*

Grace prevents the wicked, that he may become just; it follows the just, that he may not become wicked. It goes before the blind as a light, and shows him what he could not otherwise find; it follows him who can see, that he may keep the light he already possesses; and it goes before him who has fallen that he may rise again; and then it follows him that he may fall no more.—*St. Fulgentius.*

SUBDUING THE PASSIONS.

It is most important to bear in mind that he who remembers to have committed any unlawful act ought also to abstain from some even that are lawful.—*St. Gregory.*

It is easier to cut off some things entirely than to moderate them in part.—*St. Chrysostom.*

He is truly free, and he alone is a prince, yea, he is the king of kings, who is free from passions.—*St. Chrysostom.*

Nothing is so desirable for each one as to enjoy peace of soul, and to rule over his desires.—*St. Gregory Nazianzen.*

Go down into the abyss, ye evil appetites; I will drown you, lest I myself be drowned.—*St. Jerome.*

As long as we dwell in the tabernacle of this body, and are clothed in this frail flesh, we can moderate and rule our passions and disorders, but we cannot cut them off entirely.—*St. Jerome.*

When thy passions rebel, do thou rebel against them; when they fight, do thou fight them; when they attack thee, do thou attack them; only beware lest they conquer thee.—*St. Augustine.*

Chastise thy body, and thou shalt conquer the devil; for this is the way Paul hath taught us to fight against him.—*St. Augustine.*

Dost thou desire to see God? First, purify thy heart and take away from it whatever thou seest therein displeasing to God.—*St. Augustine.*

Every affection or disturbance of mind, when it prevails and domineers, rules like a tyrant over the soul.—*St. Gregory of Nyssa.*

Believe me, vices which have been cut down sprout forth anew; when driven away, they return; when extinguished, they are again enkindled; when lulled to sleep, they wake up afresh.—*St. Bernard.*

Mortification is profitable to purge away sins, to repress vices, to increase virtue, to produce spiritual consolation, to edify our neighbor, and to merit glory.—*St. Bonaventure.*

He who knows not how to rule his appetites shall be carried away as by an unbridled steed, and shall be overthrown, trampled on, mangled, and crushed.—*St. Ambrose.*

Every passion is a slavery.—*St. Ambrose.*

It is the highest pleasure to have conquered pleasure; nor is there any greater victory than the victory over our appetites: a great victory, truly, and not to be gained without blood and sweat.—*St. Cyprian.*

Truly, for this thou wast created a prince, that thou mayest govern thy passions, and have dominion over beasts and reptiles.—*St. Basil.*

Although it is not granted to the pilot of a vessel to command the sea to be calm at his own will and pleasure, yet it is in our own power to keep our whole life free from all disturbances.—*St. Basil.*

This is our business in this life: daily to chastise, weaken, restrain, and mortify by the spirit the deeds of the flesh and our passions.—*St. John Climacus.*

If I did not act with extreme prudence, I should perhaps expose myself to the danger of losing, by a just judgment of God, the graces He has bestowed on me. Watchfulness is always necessary, however great the graces we have received, for it is written: "He that loves the danger shall perish therein."—*B. Rizzerio.*

Many, after having victoriously resisted the persecutions of the enemies of the Faith, were afterward lost because they did not resist the first assaults of some earthly passion.—*St. Ambrose.*

A man who governs his passions is master of the world. We must either command them, or be enslaved to them. It is better to be the hammer than the anvil.—*St. Dominic.*

As in time of war sentinels are always placed here and there to see if the enemy is approaching, so we ought to be always on our guard to see if the enemy is not laying snares for us, and if he is not coming to surprise us. One of two things: a Christian either rules his inclinations, or his inclinations rule him; there is no medium. It is like two men taking each other by the collar to try which is the strongest: one will throw the other down. One will almost always end by overthrowing the other: and when he has him on the ground, with his foot upon his neck, he does not care much for him: he has the upper hand. So with our passions; the struggle is seldom equal—either we guide our passions or they guide us.—*Ven. Curé d'Ars.*

How sad it is to let ourselves be led by our passions! A Christian is noble; he ought to command his vassals like a nobleman. Our

vassals are our passions. A shepherd was asked what he was. He answered that he was a king. "Over whom do you reign?" "Over my subjects." "And who are your subjects?" "My inclinations." This shepherd was quite right in saying that he was a king.—*Ven. Curé d'Ars.*

We must not imagine that there is any place on the earth where we can escape from this war. We shall find the devil everywhere: and everywhere he will try to deprive us of heaven. But everywhere and always we may be the conquerors. It is not like other battles, in which one of two parties is always beaten; in this, if we choose, with the grace of God, which is never refused us, we may always triumph.—*Ven. Curé d'Ars.*

We must bear arms against the vice which especially wages war against us, and not beat a retreat until, by God's help, we have gained the victory.—*St. Ignatius.*

We must be much more ardent in bringing the inner man into subjection than in mortifying the body; in breaking the movements of the soul than in breaking the bones. It is more difficult to tame the spirit than to lacerate the flesh.—*St. Ignatius.*

Do not torment yourself about evil, impure, or sensual thoughts, nor about your miseries or lukewarmness, when you endure these things in spite of yourself. Saint Peter and Saint Paul were not able entirely or partially to avoid such distresses.—*St. Ignatius.*

Do not wait to mortify your body and your passions until old age comes. In the first place, are you sure of reaching it? and secondly, how will you do penance when it has come?—*St. Ignatius.*

Those who desire to become in every way eminent in the service of their eternal King, the Lord of all things, will not be satisfied with giving themselves up entirely to labor; they will also resist their sensuality, their carnal and worldly affections, and thus bring offerings of the greatest value.—*St. Ignatius.*

However small an attachment may be, be not too confident that you can cut it off at any time, but cut it off at once; for if you have not the courage to destroy it when it is but beginning, how can you presume upon success when it has taken root and grown?—*St. John of the Cross.*

He who turns aside from what is little will not stumble over what is large. Little matters cause great evils, because the fences and

walls of the heart are broken down when they enter in; for the proverb says: He who has begun his work has accomplished the half of it.—*St. John of the Cross.*

Certainly, it is a monstrous thing to have the appearance of a dove, and the mind of a dog; to be by profession a sheep, and by one's intention a wolf; to be inwardly Nero, and outwardly Cato. So that one may say, a new monster and a new animal has been compounded out of two opposite and different natures.—*St. Jerome.*

ON THE OCCASIONS OF SIN.

That hope is deceitful which hopes to be saved amidst the occasions of sin.—*St. Augustine.*

There is no salvation except in the society of God.—*St. Augustine.*

If thou liest down by a serpent, thou wilt not long remain unhurt.—*St. Isidore.*

The hatred of the wicked is better than their company. As the society of the Saints is productive of great good, so the fellowship of the wicked is the cause of much evil.—*St. Isidore.*

He who walks along a precipice, although he may not fall over, yet he trembles and often falls through that very fear. Even so, he who flies not far from sin, but keeps nigh to it, lives in continual fear, and often falls into sin.—*St. Chrysostom.*

When the good and the wicked are mixed together, they either become alike, or they quickly separate from one another; for friendship seeks or makes equals.—*St. Chrysostom.*

It is in the nature of things that as often as good is mixed with evil the evil is not bettered thereby, and the good is contaminated by the evil.—*St. Chrysostom.*

As bad air continually inhaled corrupts the body, so evil conversation often listened to poisons the souls of the weak, so that they become corrupted by delight in evil actions, and by their curiosity in listening to evil words.—*St. Gregory.*

It is easy to imitate the wicked, and thou wilt soon copy the vices of those whose virtues thou canst not acquire.—*St. Jerome.*

What need hast thou to enter that house wherein thou must perish unless thou leave it? Who, among mortal men, could ever enjoy secure repose beside a viper?—*St. Jerome.*

Let the good be thy counsellors, thy masters, and thy companions, that they may be the guardians and witnesses of thy life and virtues.—*St. Bernard.*

When we expose ourselves to danger, God abandons us in it.—*St. Thomas.*

The devil does not seek, in the beginning, to bind timorous souls with the chain of mortal sin; because they would be alarmed at the thought of committing mortal sin, and would fly from it with horror; he endeavors to bind them by a single hair, which does not excite much fear; because by this means he will succeed more easily in strengthening their bonds, till he makes them his slaves.—*St. Francis of Assisi.*

Now if all flesh is grass, it is as foolish for a man who exposes himself to the occasion of sin to hope to preserve the virtue of purity, as to expect that hay, into which a torch has been thrown, will not take fire.—*St. John Chrysostom.*

It is impossible to stand in the midst of flames and not to burn.—*St. Cyprian.*

Familiarity with sinners is, as it were, a hook which draws us to communicate in their vices. . . . Let us avoid wicked friends, lest by their company we may be drawn to a communion of vice.—*St. Augustine.*

To know whom we should avoid is a great means of saving our souls.—*St. Thomas.*

What is this? What have we heard? The simple rise up and bear Heaven away with violence, and we, the learned, the wise, the educated—we, faint-hearted cowards—wallow in flesh and blood! . . . O Lord! O Lord! how long? Shall I then always say tomorrow without fail? Why not to-day, why not now break with this earthly misery?—*St. Augustine.*

Of all the counsels of Christ, one of the greatest, and, so to say, the foundation of religion, is to fly the occasions of sin.—*St. Bernardine of Siena.*

MORTAL SIN.

How cruel and utterly execrable is that malice which aims at the destruction of the power, justice, and wisdom of God!—*St. Bernard.*

O man! Acknowledge how grievous are those wounds for which

according to the decrees of Divine Providence, Christ Our Lord is wounded.—*St. Bernard.*

Wherefore (saith Jesus) hast thou fastened Me to the cross, by thy grievous crimes? The cross of thy sins, to which I am unwillingly nailed, is more painful to Me than that cross which I ascended out of compassion for thee.—*St. Bernard.*

The Jews, who crucified God, when He walked this earth, sinned less grievously than those who offend Him reigning in Heaven.—*St. Dionysius.*

The body dies, when the soul departs; but the soul dies, when God departs.—*St. Augustine.*

Such are the evils of sin that, as fruits are destroyed by hail, trees by violent storms, cattle by wasting pestilence, and vessels by raging tempests, so sin destroys all the fruits of good works, corrupts the faculties of the soul, and drags the whole man down to perdition.—*St. Cyprian.*

Wretched man! thou art losing thy soul! Thou hast begun to carry thy death about with thee, and yet thou weepest not, thou grievest not!—*St. Cyprian.*

Most holy Mary lost her Son for three days: during that time she wept continually for having lost sight of Jesus, and did not cease to seek after Him till she found Him. How then does it happen that so many sinners not only lose sight of Jesus, but even lose His divine grace; and, instead of weeping for so great a loss, sleep in peace and make no effort to recover so great a blessing? This arises from their not feeling what it is to lose God by sin.—*St. Alphonsus.*

Mortal sin is commonly defined by theologians to be "a turning away from the immutable good." According to St. Thomas, a turning one's back on the sovereign good. Of this God complains by His prophet, saying, "Thou hast forsaken Me, saith the Lord; thou art gone backward" (Jer. xv. 6).—*St. Alphonsus.*

Mortal sin is so opposed to God that, if it were possible for Him to die, sin would deprive Him of life.

They who willingly violate the divine law seek to deprive God of life in proportion to the malice of their will. Self-will would wish God to see its own sins, and to be unable to take vengeance on them. What is man who insults God? A heap of worms, the food

of worms, and this worm dares to despise a God, and to provoke His wrath. Vile dust dares to irritate such tremendous majesty.—*St. Bernard.*

St. Thomas teaches that the malice of mortal sin is, as it were, infinite, because of the Divine Majesty, which is infinite. St. Augustine calls it an infinite evil. Hence Hell and a thousand Hells are not sufficient chastisement for a single mortal sin.—*St. Alphonsus.*

It is sin that makes us afraid of death; it is sin that renders death frightful, formidable; it is sin that terrifies the wicked at the hour of the fearful passage. Alas! O God! there is reason enough to be terrified, to think that one is accursed—accursed of God! It makes one tremble. Accursed of God! and why? for what do men expose themselves to be accursed of God? For a blasphemy . . . for two minutes of pleasure! For two minutes of pleasure to lose God, one's soul, heaven, forever! We shall see going up to heaven, in body and soul, that father, that mother, that sister, that neighbor, who were here with us, with whom we have lived, but whom we have not imitated; while we shall go down body and soul to burn in hell. The devils whose advice we followed will come to torment us.—*Ven. Curé d'Ars.*

See how sin degrades man; of an angel created to love God it makes a demon who will curse Him for all eternity. . . . If we did not sin every day, how happy we should be! There would be no unhappy people on the earth. Oh, how beautiful it would be!—*Ven. Curé d'Ars.*

It is sin that brings upon us all calamities, all scourges, war, famine, pestilence, earthquakes, fires, frost, hail, storms—all that afflicts us, all that makes us miserable.—*Ven. Curé d'Ars.*

The good God wishes to make us happy, that is very certain; He gave us His Law for no other end. The Law of God is great; it is broad. King David said that he found his delight in it, and that it was a treasure more precious to him than the greatest riches. He said also that he walked at large, because he had sought after the commandments of the Lord. The good God wishes, then, to make us happy, and we do not wish to be so. We turn away from Him, and give ourselves to the devil! We fly from our Friend, and we seek after our murderer! We commit sin, we plunge ourselves into the mire. Once sunk in this mire, we know not how to get out. If our fortune were in the case, we should soon find out how to get

out of the difficulty; but because it only concerns our soul, we stay where we are.—*Ven. Curé d'Ars.*

From being children of God, we become the executioner and assassin of our soul, the offspring of hell, the horror of heaven, the murderer of Jesus Christ, the capital enemy of the good God.—*Ven. Curé d'Ars.*

All men have eyes, yet the sun is veiled from the sight of some. It ceases not, however, to send forth a flood of rays, though those whose eyes are blinded see not the brilliant light. But this defect is to be laid to their charge, nor can the sun be complained of on account of their darkness. Thus, it is sin that darkens the mind and blunts the edge of the understanding. As the glass, if it be soiled, does not represent an image, so the mind cannot receive the impression of God, if it be immersed in sin.—*St. Theophilus.*

VENIAL SIN.

I maintain that small sins require to be avoided with more care than the more grievous ones; for the latter, of their own nature, stir up our attention against them; whereas the former, from the fact of their being insignificant, are not noticed. The devil is so cunning. He knows he could not induce a virtuous soul to fall into a great sin, because of the horror it inspires. What does he do? He proposes a venial offence; now one, then another, perhaps something very small, until he gets the soul into an evil habit, and he knows the result; for "He that is unjust in that which is little will be unjust in that which is greater" (Eccles. xix. 1).—*St. John Chrysostom.*

They begin with little things who fall into great ones.—*St. Bonaventure.*

He who obeys God, not as a slave, but as a son, fears to offend Him in the least thing.—*St. Basil.*

Call not that little whereby Christ is offended and for which thou wilt be summoned before the judgment-seat of God; for is it not a grievous loss, even though thou perish not, to enter the port in an empty vessel?—*St. Augustine.*

A DEFENCE

OF

Catholic Faith and Doctrine

IN THE FORM OF

Questions and Answers

Prepared under the authority of the Holy See.

THE FUNDAMENTALS OF THE CATHOLIC FAITH.

EVERY person received into the Church must believe and profess as follows: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God; Light of Light; true God of true God; begotten, not made, consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Who was crucified also for us under Pontius Pilate: who suffered and was buried, and the third day rose again, according to the Scriptures: who ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the prophets: and (I believe) One Holy, Catholic and Apostolic Church: I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come.

I most steadfastly admit and embrace Apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scripture according to that sense, which our holy mother the Church has held, and does hold; to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrifice of the Eucharist, there are truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honored and invocated; and that they offer prayers to God for us; and that their relics are to be had in veneration.

I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ

in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy council of Trent, and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, *N. N.*, do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

OF CHRIST'S TRUE CHURCH UPON EARTH.

WHAT do you believe and profess concerning the article of the Church?

A. It is contained in those words of the Nicene Creed, "I believe in one, holy, catholic and apostolic Church," which means

1. That Jesus Christ has always a true Church upon earth. 2. That this Church is always one, by the union of all her members in one faith and communion. 3. That she is always pure and holy in her doctrine and terms of communion, and consequently free from pernicious errors. 4. That she is Catholic, that is universal, by being the Church of all ages, and more or less of all nations. 5. That this Church must have in her a succession from the apostles, and a lawful mission derived from them. 6. Which follows that this true Church of Christ cannot be any of the Protestant sects, but must be the ancient Church, communicating with the Pope or Bishop of Rome.

Q. What proof is there that Christ has always a true Church upon earth?

A. Many plain texts of scripture, in which it is promised, or foretold, that the Church, or kingdom, established by Christ, should stand until the end of the world. Matt. xvi. 18, "Thou art Peter (*i. e.* a rock,) and upon this rock will I build my church, and the gates of hell shall not prevail against it." Matt. xxviii. 10, 20, "Go ye, therefore, and teach all nations, baptizing them, etc., teaching them to observe all things whatsoever I have commanded you; and behold I am with you always, even to the end of the world." Ps. lxxii. 5, 7, "They shall fear thee as long as the sun and moon endure throughout all generations. In his days (that is, after the coming of Christ) shall the righteous flourish, and abundance of peace, so long as the moon endureth." Dan. ii. 44, "In the days of these kings shall the God of heaven set up a kingdom (the Church, or kingdom of Christ) which shall never be destroyed—and it shall stand for ever."

Again the Creed and every article thereof must be always true; and therefore there must always be a Holy Catholic Church.

Q. Can you prove that Christ's Church upon earth is always visible?

A. Yes, from many texts of Scripture, as Isa. ii. 1, 2, 3, etc., and Mich. iv. 1, 2, where the Church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into it." And, Dan. ii. 35, as "a great mountain filling the whole earth." Matt. v. 14, as "a city set on a hill, which cannot be hid." Isa. lx. 11, 12, as "a city whose gates shall be open continually; and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought." Isa. lxii. 6, "Upon the walls of which city God has set watchmen which shall never hold their peace day nor night."

THAT THERE CAN BE BUT ONE TRUE CHURCH OF CHRIST.

Q. WHAT proof can you give that Christ's Church upon earth must be one?

A. Many texts of Scripture. Song of Solomon, vi. 9, 10, "My dove, my undefiled is but one." "Fair as the moon, clear as the sun, terrible as an army with banners." John x. 16, "Other sheep I have, which are not of this fold (viz. the Gentiles, who were then divided from the Jews), them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Ephes. iv. 4, 5, "There is one body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." In fine, as we have seen already, the Church of Christ is a kingdom which shall stand for ever, and therefore must be always one. For, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."—Matt. xii. 25.

Q. May not persons be saved in any religion?

A. No, certainly; St. Paul tells us, Heb. xi. 6, "That without faith it is impossible to please God." And St. Peter assures us, Acts iv. 12, "That there is no other name under heaven given to men by which we may be saved, but the name of Jesus." And Christ himself tells us, Mark xvi. 16, "He that believeth not, shall be condemned." So that it is manifest from the holy Scripture, that true faith is necessary to salvation. Now true faith, in order to please God and save our souls, must be entire, that is to say, we must believe without exception, all such articles as by God and His Church are proposed to be believed: and he that voluntarily and obstinately disbelieves any one of these articles, is no less void of true saving faith, than he that disbelieves them all. As St. James tells us, with regard to practical duties, chap. ii. 10, "Whosoever shall keep the whole law, yet offend in one point, he is guilty of all." Hence St. Paul, Gal. v. 20, reckons heresies, that is, false religions, amongst those works of the flesh, of which he pronounces, "that they who do such things shall not inherit the kingdom of God." And God, himself, Isa. lx. 12, tells His Church, "the nation and kingdom that will not serve thee, shall perish."

Q. Are all who are out of the way of salvation guilty of mortal sin?

A. No; only all such as through obstinacy, negligence, or

indifference of matters of religion, will not hear the true Church and her pastors, are guilty of mortal sin against faith. Matt. xi. 18, "If he neglect to hear the Church, let him be to thee as a heathen and a publican." Luke x. 16, "He that heareth you (the pastors of the Church), heareth me: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

Q. But what do you think of those whose *conscience* persuades them they are in the true Church?

A. If this error of theirs proceeds from invincible ignorance, they may be excused from the sin of heresy; provided that in the sincere disposition of their hearts they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, etc. But if this error of their conscience be not invincible, but such as they might discover, if they were in earnest, in this great matter, their conscience will not excuse them.

THE CHURCH OF CHRIST MUST ALWAYS BE HOLY IN HER DOCTRINE AND PRACTICE AND CANNOT ERR.

Q. WHAT proof is there for this?

A. 1st, Because as we have seen above from Matt. xvi. 18, our Lord Jesus Christ, who cannot tell us a lie, has promised, that His Church should be built upon a rock, proof against all floods and storms, like the house of the wise builder, of whom He speaks, Matt. vii. 25; and that the gates of hell, that is, the powers of darkness, should never prevail against it.—Therefore the Church of Christ could never cease to be holy in her doctrine; could never fall into idolatry, superstition, or any heretical errors whatsoever.

2dly, Because Christ, who is the way, the truth and the light, John xiv. 6, has promised, Matt. xxviii. 19, 20, to the pastors and teachers of His Church, to be with them always, even to the end of the world. Therefore they could never go astray by pernicious errors.

3dly, Because our Lord has promised to the same teachers, John xiv. 16, 17, "I will pray to the Father, and He will give you another comforter, that he may abide with you for ever,

even the Spirit of Truth:" and ver. 26, he assures them that this Spirit of Truth "will teach them all things:" and, chap. xvi. 13, that he "shall guide them into all truth." How then could it be possible that the whole body of these pastors and teachers of the Church, who, by virtue of these promises were to be for ever guided into all truth, by the Spirit of Truth, should at any time fall from the truth by errors in faith?

4thly, Because, Isa. lix. 20, 21, God has made a solemn covenant, that after the coming of our Redeemer, his Spirit and his words, that is, the whole doctrine which this Redeemer was to teach, should be for ever maintained by His Church, through all generations.

5thly, Because the Church of Christ is represented, Isa. lxxxv. 8, as a highway, a way of holiness, a way so plain and secure, that even fools should not err therein. How then could it ever be possible that the Church itself should err?

6thly, Because pernicious errors in faith and morals must needs be such as to provoke God's indignation: now, God Almighty has promised to His Church, Isa. liv. 9, 10, "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wroth with thee nor rebuke thee: the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." So that as we are assured that there shall not be a second flood; so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the Church is called by St. Paul, 1 Tim. iii. 15, "The pillar and ground of truth," therefore she cannot uphold pernicious errors. From all which it is manifest, that the Church of Christ is infallible in all matters relating to faith, so that she can neither add nor retrench from what Christ taught.

THE CHURCH OF CHRIST MUST BE CATHOLIC OR UNIVERSAL.

Q. WHAT is meant by this?

A. Not only that the Church of Christ shall always be known

by the name of Catholic, by which she is called in the Creed; but that she shall also be truly Catholic or Universal by being the Church of all ages, and of all nations.

Q. How do you prove she must be the Church of all ages and nations?

A. Because the true Church of Christ must be that which had its beginning from Christ; and as he promised was to continue until the end of the world. See Sect. 1, and 3.

And from many texts of Scripture, in which the true Church of Christ is always represented as a numerous congregation spread through the world. Gen. xxii. 18, "In thy seed shall all the nations of the earth be blessed. Ps. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." Ps. xxii. 27, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nation shall worship before thee." Isa. xlix. 6, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob.—I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Isa. liv. 1, 2, 3, and Mal. i. 11, "From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles." See Isa. ii. 2, 3; Mich. iv., 1, 2; Dan. ii. 31, etc.

THE CHURCH OF CHRIST MUST ALSO BE APOSTOLICAL AND DERIVE HER MISSION FROM THE APOSTLES.

Q. What proof have you for this?

A. 1st, Because only those that can derive their lineage from the apostles are the heirs of the apostles: and consequently, they alone can claim a right to the Scriptures, to the administration of the Sacraments, or any share in the pastoral ministry: it is their proper inheritance, which they have received from the apostles, and the apostles from Christ. "As my Father hath sent me, even so I send you."—John xx. 21.

2dly, Because Christ promised to the apostles and their successors, "That he would be with them always, even to the end of the world."—Matt. xxviii. 20. "And that the Holy Ghost,

the spirit of truth, should abide with them for ever."—John xvi. 17.

THE CATHOLIC CHURCH ALONE IS THE TRUE CHURCH OF CHRIST.

Q. What proof have you of this?

A. From what has been already said. For, 1st, The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time; as we have already seen. She was founded by Christ himself, with express promises, "That the gates of hell should not prevail against her."—Matt. xvi. 18. "She is the kingdom of Christ, which shall never be destroyed."—Dan. ii. 41. Therefore the true Church of Christ, can be no other than the Catholic, which alone has always had a visible being in the world ever since Christ's time: not the Protestant, nor any other modern sect, which only came into the world since the year 1500. For those sects that came into the world 1500 years after Christ, came into the world 1500 years too late to be the religion or Church of Christ.

2dly, The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in all ages, even to the end of the world, as we have seen, Sect. iii., and consequently, could never stand in need of a Protestant reformation: therefore that which was of old, the true Church of Christ, must still be so; and it is in vain to seek for the true Church amongst any of the sects or pretenders to reformation; because they all build upon a wrong foundation, that is, upon the supposition that the Church of Christ was for many ages gone astray.

3dly, The true Church of Christ must be Catholic or Universal; she must not only be the Church of all ages, but also more or less the Church of all nations, as we also have seen, Sect. iv. She must be apostolical, by a succession and mission derived from the apostles, as we have also seen, Sect. v. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the Church of all ages, and more or less of all nations; and which descends in an uninterrupted

succession, continued in the same communion, from the apostles, down to these our days. Therefore, the old religion alone is the true Church of Christ; which can be but one, and in one communion, as we have seen, Sect. ii.

SCRIPTURE AND TRADITION.

WHAT is it necessary to believe concerning the Scripture?

A. That it is to be received as the infallible word of God.

Q. Do you look upon the Scripture to be clear and plain in all points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare?

A. No: for St. Peter assures us, 2 Pet. iii. 16, "That in St. Paul's Epistles there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

Hence we must take the meaning and interpretation of the Scripture from the hand from which we received the book itself, the Church.

Q. Why may not every Christian interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. 1st, Because, "No prophecy of the Scripture is of private interpretation."—2 Pet. i. 20. 2dly, Because as men's judgments are as different as their faces, such liberty as this, must needs produce as many religions almost as men. 3dly, Because Christ has left His Church and her pastors and teachers to be our guides in all controversies relating to religion, and consequently in the understanding of holy writ, Eph. iv. 11, 12, etc. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness,

whereby they lie in wait to deceive; but speaking the truth in love, many grow up in Him in all things which is the head, even Christ." Hence, St. John, in his first epistle, Chap. v. 6, gives us this rule for the trying of spirits: "He that knoweth God, heareth us (the pastors of the Church), he that is not of God, heareth not us; by this we know the spirit of truth, and the spirit of error."

Q. Why does the Church, in her profession of faith, oblige her children never to take or interpret the Scripture otherwise than according to the unanimous consent of the holy Fathers?

A. To arm them against the danger of novelty and error: Prov. xxii. 28, "Remove not the ancient landmark which thy fathers have set."

APOSTOLICAL AND ECCLESIASTICAL TRADITIONS.

Q. WHAT is to be understood by apostolical traditions?

A. All points of faith or Church discipline taught or established by the apostles, and carefully preserved in the Church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. Apostolical traditions are those which had their origin or institution from the apostles, such as infants' baptism, the Lord's day, receiving the sacrament, fasting, etc. Ecclesiastical traditions are such as had their institution from the Church, as holidays and fasts ordained by the Church.

Q. How can we know what traditions are apostolical and what are not?

A. In the same manner and by the same authority by which we know what Scriptures are truly apostolical, and what not; that is by the authority of the apostolic Church, guided by the unerring Spirit of God.

Q. But why should not the Scripture alone be the rule of our faith, without having recourse to apostolical traditions?

A. Because without the help of apostolical tradition, we cannot so much as tell what is Scripture, and what not. 2. Because infants' baptism, and several other necessary articles, are either

not at all contained in Scripture, or at least are not plain in Scripture without the help of tradition.

Q. What Scripture can you bring in favor of tradition?

A. "Therefore, brethren, be steadfast, and hold the traditions which ye have been taught, whether by word or our epistle," 2 Thes. ii. 15. "Ask thy father and he will shew thee; thy elders and they will tell thee," Deut. xxxii. 7. See Ps. xix. 5, 6, 7; 1 Cor. xi. 2; 2 Thes. iii. 6; 2 Tim. i. 13, ii. 2, iii. 14.

THE ORDINANCES AND CONSTITUTIONS OF THE CHURCH.

Q. WHAT proof have you of the necessity of making profession of and embracing all the ordinances and constitutions of the Church?

A. Christ has commanded, "He that heareth you, heareth me, and he that despiseth you, despiseth me."—Luke x. 5, 16. "As my Father hath sent me, even so I send you."—John xx. 21. Hence, St. Paul, Heb. xiii. 17, tells us, "Obey them that have the rule over you, and submit yourself."

Q. Why does the Church command so many holy days to be kept: is it not enough to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, but also ordained several other festivals, as that of the Passover, in memory of the delivery of His people, from the Egyptian bondage, that of the weeks or Pentecost, that of Tabernacles, etc., and the Church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in His saints. And in this Protestants seem to agree with us, by appointing almost all the same holydays in their Common Prayer-Book.

Q. Is it not said in the law, Exod. xx. 9, "Six days shalt thou labor and do all thy work," etc.; why then derogate from this part of the commandment?

A. This was to be understood in case no holyday came in the week; otherwise the law would contradict itself, when in the 23d chap. of Leviticus, it appoints so many other holydays besides the Sabbath, with command to abstain from all servile works on them.

Q. As to fasting days, do you look upon it as sinful to eat meat on these days without necessity?

A. Yes: because it is a sin to disobey the Church, "if he neglect to hear the Church, let him be to thee as a heathen and a publican." Matt. xviii. 17.

Q. Does not Christ say, Matt. xv. 11, "That which goeth into the mouth does not defile a man?"

A. True: it is not any uncleanness in the meat, as many ancient heretics imagined, or any dirt or dust which may stick to it, by eating it without first washing the hands (of which case our Lord speaks in the text here quoted), which can defile the soul: for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught: but that which defiles the soul, when a person eats meats on a fasting day, is the disobedience of the heart, in transgressing the precept of the Church of God. Just as when Adam ate of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God, which defiled him.

THE SACRAMENTS OF THE CHURCH.

WHAT is a Sacrament?

A. An institution of Christ consisting in an outward sign or ceremony, which gives grace to the soul of the worthy receiver.

Q. How many such Sacraments do you find in Scripture?

A. These seven, Baptism, Confirmation, Eucharist, Penance, Extreme-Unction (or the anointing of the sick), Holy Orders, and Matrimony.

Q. What Scripture have you for Baptism?

A. John iii. 5, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." Matt. xxviii. 19, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How do you prove that this commission given to the apostles of baptizing Christians is to be understood of Baptism administered in water?

A. From the belief and practice of the Church of Christ in all

ages, and of the apostles themselves; who administered Baptism in water; Acts iii. 36, 38, "See here is water, said the eunuch to St. Philip, what does hinder me to be baptized? and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts x. 47, 48, "Can any man forbid water," said St. Peter, "that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord."

Q. What do you mean by Confirmation?

A. A Sacrament, wherein by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in the professing of his faith.

Q. What Scripture have you for Confirmation?

A. Acts viii. 15, 16, where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost—Then laid they their hands on them and they received the Holy Ghost."

Q. What Scripture have you for the Eucharist or Supper of our Lord?

A. We have the history of its institution set down at large, Matt. xxvi., Mar. xiv., Luke xxii., 1 Cor. xi. And that this Sacrament was to be continued in the Church till the Lord comes, that is, till the day of judgment, we learn from St. Paul, 1 Cor. xi. 26.

Q. What do you mean by the Sacrament of Penance?

A. The confession of sins with a sincere repentance, and the priest's absolution.

Q. What Scripture proves that the bishops and priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

A. John xx. 22, 23, "Receive ye the Holy Ghost: whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained." Matt. xviii. 18, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."

Q. How do you prove from the texts above quoted, of John xx. 22, 23, and Matt. xviii. 18, the necessity of the faithful confessing their sins to the pastors of the Church, in order to obtain the absolution and remission of them?

A. Because in the texts above quoted, Christ has made the pastors of His Church His judges in the court of conscience, with commission and authority to bind or to loose, to forgive or to retain sins, according to the merits of the cause, and the disposition of the penitents. Now as no judge can pass sentence without having a full knowledge of the cause; which cannot be had in this kind of causes which regards men's consciences, but by their own confessions; it clearly follows, that He who has made the pastors of His Church the judges of men's consciences, has also laid an obligation upon the faithful, to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to His Church the power of retaining sins, much less the keys of the kingdom of heaven, Matt. xvi. 19, if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the Church.

Q. Have you any other texts of Scripture, which favor the Catholic doctrine and practice of confession?

A. Yes: we find in the old law, which was a figure of the law of Christ, that such as were infected with the leprosy, which was a figure of sin, were obliged to show themselves to the priests, and subject themselves to their judgment, see Lev. xiii. and xiv. and Matt. viii. 4. Which according to the holy Fathers, was an emblem of the confession of sins in the Sacrament of Penance. And in the same law, a special confession of sins was expressly prescribed, Numb. v. 6, 7, "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: then they shall confess their sins which they have done." The same is prescribed in the New Testament, James v. 16, "Confess your sins one to another;" that is, to the priests or elders of the Church, whom the apostle has ordered to be called for, 14. And this was evidently the practice of the first Christians. Acts xix. 18.

"Many that believed, came and confessed and shewed their deeds."

Q. What do you mean by Extreme-Unction?

A. You have both the full description and proof of it, James v. 14, 15: "Is any sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him.

Q. What is Holy Orders?

A. A Sacrament instituted by Christ, by which bishops, priests, etc., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the Sacrament of Holy Orders?

A. At His Last Supper, when He made His apostles priests, by giving them the power of consecrating the bread and wine into His body and blood, Luke xxii. 19, "Do this in remembrance of Me." To which he added, after His resurrection, the power of forgiving the sins of the penitent, John xx. 22, 23.

Q. What Scripture proof have you that Holy Orders give grace to those that receive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by imposition of hands, 2 Tim. i. 6, "Stir up the gift of God, which is in thee by the imposition of my hands;" and 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood."

Q. When was Matrimony instituted?

A. By God Almighty in Paradise, between our first parents; and this institution was confirmed by Christ in the new law, Matt. xix. 4, 5, 6, where He concludes, "What God hath joined together let no man put asunder."

Q. How do you prove that Matrimony is a Sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man; as being

a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. Ephes. v. 31, 32, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be two in one flesh. This is a great mystery but I speak in Christ and in the Church."

Q. Why does not the Church allow of the marriage of the clergy?

A. Because upon their entering into Holy Orders, they make a vow or solemn promise to God and the Church to live continently: now the breach of such a vow as this would be a great sin, witness St. Paul, 1 Tim. v. 11, 12, where speaking of widows that are for marrying after having made such a vow as this, he says they "have damnation, because they have cast off their first faith," that is their solemn engagement made to God.

Q. Why does the Church receive to Holy Orders only those making this vow?

A. Because she does not think it proper that they, who by their office and functions ought to be wholly devoted to the service of God, and the care of souls, should be diverted from these duties by the distractions of a married life; 1 Cor. vii. 32, 33, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife."

Q. Why are so many ceremonies used in administering the Sacraments?

A. To stir up devotion in the people, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and graces given by the Sacraments; and to perform things relating to God's honor and the salvation of souls with a becoming decency. Christ frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb, Mark vii. 33, 34; in curing him that was born blind, John ix. 6, 7; in breathing upon His apostles when He gave them the Holy Ghost, John xx. 22, etc.

THE REAL PRESENCE IN THE MOST HOLY SACRAMENT OF THE EUCHARIST.

WHAT is your belief concerning this article?

A. "That in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the soul and divinity of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into His body, and of the whole substance of the wine into His blood, which conversion (or change) the Catholic Church calls Transubstantiation."

Q. What proofs have you for this?

A. 1st. Matt. xxvi. 26, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And he took the cup, and gave thanks, and gave it to them, and said, Drink ye all of it, for this is My Blood of the New Testament which is shed for many for the remission of sins." Mark xiv. 22, 24, "Take, eat; this is My Body. This is My Blood of the New Testament which shall be shed for many." Luke xxii. 19, "This is My Body which is given for you; this do in remembrance of Me. This cup is shed for you." 1 Cor. xi. 24, 25, "Take, eat; this is My Body which is broken for you." "This cup is the New Testament in My Blood," which words of Christ, repeated in so many places, cannot be verified, without offering violence to the text, any other way than by a real change of the bread and wine into His Body and Blood.

2dly, 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" Which interrogation of the apostle is certainly equivalent to an affirmation; and evidently declares, that in the blessed Sacrament we really receive the Body and Blood of Christ.

3dly, 1 Cor. xi. 27, 29, "Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh damnation to himself not dis-

cerning the Body of the Lord." Now, how should a person be guilty of the Body and Blood of the Lord, by receiving unworthily, if what he received were only bread and wine, and not the Body and Blood of the Lord? Or where should be the crime of not discerning the Body of the Lord, if the Body of the Lord were not there?

4thly, John vi. 51, etc., "The bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore debated among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye shall have no life in you. Whosoever eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever."

Q. Are we not commanded, Luke xxii. 19, to receive the Sacrament in remembrance of Christ?

A. Yes, we are: and St. Paul, 1 Cor. xi. 26, lets us know what it is that is to be the object of our remembrance when we receive, when he tells us, "Ye do show (or show forth) the Lord's death till he come." But this remembrance is no ways opposite to the real presence of Christ's Body and Blood: on the contrary, what better remembrance than to receive under the sacramental veil the same Body and Blood in which he suffered for us?

Q. Why blame Protestants for taking this Sacrament in remembrance of Christ?

A. We don't blame them for taking it in remembrance of Him: but for taking it as a bare remembrance, so as to exclude the reality of His Body and Blood. We blame them for taking the remembrance and leaving out the substance: whereas the words of Christ require that they should acknowledge both.

Q. But how can the Sacrament contain the real Body and Blood of Christ?

A. Because nothing is impossible to God: and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.

COMMUNION UNDER ONE KIND.

WHAT do you profess concerning this point?

A. "That under either kind alone, Christ is received whole and entire, and a true Sacrament."

Q. What proofs have you for this?

A. Because as we have seen the bread, by consecration, is truly and really changed into the body of Christ, and the wine, into His blood: now both faith and reason tell us that the living body of the Son of God cannot be without His blood, nor His blood without His body: nor His body and blood without His soul and divinity. True, He shed His blood for us, in His passion; and His soul at His death was parted from His body: but now He is risen from the dead immortal and impassible, and can shed His blood no more, nor die any more. "Christ being raised from the dead," says the Apostle, Rom. vi. 9, "dieth no more; death hath no more dominion over Him." Hence whosoever receives the body of Christ, receives Christ Himself whole and entire: there is no receiving Him by parts.

Q. But does not Christ say, John vi. 53, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

A. True, but according to the Catholic doctrine we do this, though we receive under one kind alone, because under either kind we receive both the body and blood of Christ: whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine; besides, this objection does not sound well in the mouth of Protestants, because they say thosewords of Christ were not spoken of the Sacrament, but only of faith.

Q. Are not all Christians commanded to drink of the cup, Matt. xvi. 27, "Drink ye all of it."

A. No: that command was only addressed to the twelve apostles, who were the all that were then present, and they all drank of it, Mark xiv. 23.

Q. How do you prove those words are not to be understood as a command directed to all Christians?

A. Because the Church of Christ, which is the best interpreter of His word, never understood them so; and therefore from the very beginning, on many occasions, she gave the holy communion in one kind; for instance, to children, to the sick, to the faithful in time of persecution to be carried home with them, etc., as appears from the most certain monuments of antiquity.

Q. But are not the faithful thus deprived of a great part of the grace of this Sacrament?

A. No; because under one kind they receive the same, as they would do under both: insomuch as they receive Christ Himself whole and entire, the author and fountain of grace.

Q. Why then should the priest in the Mass receive in both kinds any more than the rest of the faithful?

A. Because the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of His blood and His death were to be in a lively manner represented; it is requisite that the priest, who as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from His body, consecrate and receive in both kinds, as often as he says Mass, whereas, at other times neither priest nor bishop, nor the pope himself, even upon their death-bed, receive any otherwise than the rest of the faithful, viz., in one kind only.

Q. Have you any texts of Scripture that favor Communion in one kind?

A. Yes: 1st, all such texts as promise everlasting life to them that receive, though but in one kind; as, John vi. 51, "the bread that I will give is My flesh, which I will give for the life of the world," ver. 57, "he that eateth Me, even he shall live by Me," ver. 58, "He that eateth of this bread, shall live forever."

2dly. All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread, without any mention of the cup; as, Acts ii. 42, "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers;" ver. 46, "Continuing daily with one accord in the temple, and breaking bread from house to house;" Acts xx. 7, "Upon the first day of the week, when the disciples came together to break bread;" Luke xxiv. 30, 31, "He took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew Him, and He vanished out of their sight;" 1 Cor. xiv. 17, "we being many, are one bread, and one body, for we are partakers of that one bread."

3dly. 1 Cor. xi. 27; where the apostle declares, that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Where the Protestant translators have evidently corrupted the text by putting in *and* drink, instead of *or* drink, as it is in the orginal.

Q. Why not give communion to all in both kinds?

A. 1st, Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup. 2dly, Because considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 3dly, Because some constitutions can neither endure the taste nor smell of wine. 4thly, Because true wine in some countries is very hard to be met with. 5thly, In fine, in opposition to those heretics that deny that Christ is received whole and entire under either kind.

THE MASS.

WHAT is the doctrine of the Catholic Church in relation to the Mass?

A. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Q. What do you mean by the Mass?

A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine: so that the Mass was instituted by Christ himself at His Last Supper: Christ Himself said the first Mass, and ordained that His apostles and their successors should do the like. "Do this in remembrance of Me."—Luke xxii.

Q. What do you mean by a propitiatory sacrifice?

A. A sacrifice for obtaining mercy, or by which God is moved to mercy.

Q. How do you prove that the Mass is such a sacrifice?

A. Because in the Mass, Christ Himself, as we have seen, Chap. iv., is really present, and by virtue of the consecration is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent His death. Now, what can more move God to mercy than the oblation of His only Son, there really present, and under this figure of death representing to his Father that death which He suffered for us.

Q. What Scripture do you bring for this?

A. The words of consecration as they are related by St. Luke, Chap. xxii. 19, 20, "This is My body which is given for you. This cup is the New Testament in My blood, which (cup) is shed for you." For if the cup be shed for us, that is, for our sins, it must needs be propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

Q. What other texts of the Scripture do the Fathers apply to the sacrifice of the Mass?

A. The words of God in the first chapter of the prophet, Malachi, ver. 10, 11, where rejecting the Jewish sacrifices, He declares His acceptance of that sacrifice or pure offering which should be made to Him in every place among the Gentiles. 2dly, Those words of the Psalmist, Ps. cx. 4, "Thou art a priest forever according to the order of Melchisedech:" why according to the order of Melchisedech, say the holy Fathers, but by reason of the sacrifice of the Eucharist, prefigured by that bread and wine offered by Melchisdech, Gen. xiv. 18.

Q. Why does the Church celebrate the Mass in the Latin tongue, which the people for the most part does not understand?

A. 1st, Because it is the ancient language of the Church used in the public liturgy in all ages, in the western parts of the world. 2dly, For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home. 3dly, To avoid the changes which all vulgar languages are daily exposed to. 4thly, Because the Mass being a sacrifice, which the priest as minister of Christ is to offer, and the prayers of the Mass being most suited to this end, it is enough that they be in a language which he understands. Nor is this any way injurious to the people, who are instructed to accompany him in every part of the sacrifice, by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

Q. What is the best manner of hearing Mass?

A. The Mass being instituted for a standing memorial of Christ's death and passion, and being in substance the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim is the same Jesus Christ: there can be no better manner of hearing Mass, than by meditating on the death and passion of Christ there represented; and putting one's self in the same dispositions of faith, hope, charity, repentance, etc., as we should have endeavored to excite in ourselves, had we been present at His passion and death on Mount Calvary?

Q. What are the ends for which this sacrifice is offered to God?

A. Principally these four, which both priest and people ought to have in view, 1. For God's own honor and glory. 2. In thanksgiving for all His blessings, conferred on us through Jesus Christ, our Lord. 3. In satisfaction for our sins through His blood. 4. For obtaining grace, and all necessary blessings from God.

PURGATORY.

WHAT does the Catholic Church teach concerning this point?

A. We constantly hold, that there is a Purgatory; and that

the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

Q. What sort of Christians then go to Purgatory?

A. 1st, Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who either by sudden death or otherwise, are taken out of this life before they have repented of these ordinary failings. 2dly, Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to the divine justice.

Q. Why do you say that those who die guilty of lesser sins go to Purgatory?

A. Because such as depart this life before they have repented for these venial frailties and imperfections, cannot be supposed to be condemmed to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, Apoc. xxi. 17, "There shall in no wise enter thither anything that defileth."

Now every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us, that we are to render an account even for every idle word, Matt. xii. 36.

Q. Upon what then do you ground your belief of Purgatory?

A. Upon Scripture, tradition, and reason.

Q. How upon Scripture?

A. Because the Scripture in many places assures us, that, "God will render to every one according to his works," Ps. lxii. 12; Matt. xvi. 27; Rom. ii. 6; Apoc. xxii. 12. Now this would not be true, if there was no such thing as Purgatory, for how would God render to every one according to his works, if such

as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven.

Q. Have you any other text which the Fathers and ecclesiastical writers interpret of Purgatory?

A. Yes; 1 Cor. iii. 13, 14, 15, "Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon (that is upon the foundation which is Jesus Christ, ver. 11), he shall receive a reward. If any man's work shall be burnt he shall suffer loss: *but he himself shall be saved, yet so as by fire.*" From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Jesus Christ, so as not to forfeit his grace by mortal sin; though they have otherwise been guilty of great imperfection, by building, wood, hay and stubble (ver. 12), upon this foundation; it appears, I say, that such as these, according to the Apostle, must pass through a fiery trial at the time that "every man's work shall be made manifest;" which is not till the next life; and that they shall be saved indeed, yet so as by fire, that is by passing first through Purgatory.

2dly. Matt. v. 25, 26, "Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out of thence, till thou hast paid the uttermost farthing." Which text, St. Cyprian, one of the most ancient Fathers, understands of the prison of Purgatory, Epis. 52, ad Antoninum.

3dly. Matt. xii. 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Which last words plainly imply that some sins which are not forgiven in this world may be forgiven in the world to come: otherwise why should our Saviour make any mention of forgiveness in the world to come? Now if there may be any forgiveness of sins in the world to come, there must

be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, 1 Pet. iii. 18, 19, 20, where Christ is said by His Spirit to have gone and preached to the spirits in prison which some time were disobedient, etc. Which prison could be no other than Purgatory: for as to the spirits that were in the prison of hell, Christ did not certainly preach to them.

Q. How do you ground the belief of Purgatory upon tradition?

A. Because, both the Jewish Church long before our Saviour's coming, and the Christian Church, from the very beginning in all ages and in all nations offered prayers and sacrifice for the repose and relief of the faithful departed: as appears in regard to the Jews from 2 Machab. xii., where this practice is approved of, which books of Machabees, the Church, says St. Augustine, L. 18, de Civ. Dei., c., accounts canonical, though the Jews do not. In regard to the Christian Church, the same is evident from all the Fathers and the most ancient liturgies. Now such prayers as these evidently imply the belief of a Purgatory: for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How do you ground the belief of Purgatory upon reason?

A. Because reason clearly teaches these two things: 1st, That all and every sin, how small soever, deserves punishment. 2dly, That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.

THE VENERATION AND INVOCATION OF SAINTS.

WHAT does the Catholic Church teach as to the veneration and invocation of saints?

A. We are taught, 1st, That there is an honor and veneration due to the angels and saints. 2dly, That they offer up prayers

to God for us. 3dly, That it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly, That their relics are to be had in veneration.

THE VENERATION OF THE ANGELS AND SAINTS.

Q. WHAT proofs have you that honor and veneration are due to the angels and saints?

A. Because they are God's angels and saints, that is to say, most faithful servants, and messengers and favorites of the King of kings, who having highly honored Him, are now highly honored by Him, as He has promised, 1 Sam. ii. 36, "Them that honor Me I will honor."

2dly, Because they have received from their Lord most eminent and supernatural gifts of grace and glory, which make them truly worthy of our honor and veneration, and therefore we give it them as their due, according to that of the apostle, Rom. xiii. 7, "Honor to whom honor is due."

3dly, Because the angels of God are our guardians, tutors and governors: as appears from many texts of Scripture, Ps. xci. 11, 12, "He shall give His angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father who is in heaven." Heb. i. 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. Exod. xxiii. 20, 21, "Behold I sent an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not, for My name is in him."

4thly, Because God has promised to his saints a power over all nations, Apoc. ii. 26, 27, "He that overcometh and keepeth My words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron—even as I received of my Father." Apoc. v. 10, "Thou hast made us unto

our God kings and priests, and we shall reign on the earth." Therefore, all nations ought to honor the saints, as having received from God this kingly power over them.

5thly, Because we have instances in Scripture of honor and veneration paid to the angels by the servants of God: See Joshua v. 14, 15.

6thly, Because the Church in all ages has paid this honor and veneration to the saints by erecting churches and keeping holy-days in their memory; a practice which the English Protestants have also retained.

Q. Do you then worship the angels and saints as Gods, or give them the honor that belongs to God alone?

A. No, God forbid, for this would be high treason against His divine majesty.

Q. What is the difference between the honor which you give to God, and that which you give to the saints?

A. There is no comparison between the one and the other. We honor God with a sovereign honor, as the supreme Lord and Creator of all things, as our first beginning and our last end: we believe in Him alone: we hope in Him alone; we love Him above all things. To Him alone we pay our homage of divine adoration, praise and sacrifice. But as for the saints and angels, we only reverence them with relative honors, as belonging to Him, for His sake, and upon account of the gifts which they have received from Him.

Q. Do you not give a particular honor to the Virgin Mary?

A. Yes, we do, by reason of her eminent dignity of mother of God, for which "all generations shall call her blessed," Luke i. 48. As also by reason of that fullness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honor which we give to her is infinitely inferior to that which we pay to God, to whom she is indebted for all her dignity, grace, and glory.

THE SAINTS AND ANGELS PRAY TO GOD FOR US.

Q. WHAT proofs have you for this?

A. 1st, from Zacharias i. 12, where the prophet heard an

angel praying for Jerusalem, and the cities of Judah. "The angel of the Lord answered, and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three score and ten years?

2dly, From Apoc. v. 8, "The four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odor, which are the prayers of saints." And Apoc. viii. 4, "The smoke of the incense of the prayers of the saints ascended up before God out of the angel's hand." From which texts, it is evident, that both the saints and angels offer up to God the prayers of the saints, that is, of the faithful upon earth.

3dly, Because we profess in the Creed the communion of saints; and St. Paul, Heb. xii. speaking of the children of the Church of Christ, tells them, that they have a fellowship with the saints in heaven: "You are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, and to Jesus the mediator," etc. Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven, of the same body, under the same head, which is Christ Jesus. Hence the same apostle, Gal. iv. 29, calls the heavenly Jerusalem, our mother, and Ephes. ii. 19, tells us that we are fellow-citizens with the saints. Therefore the saints in heaven have a care and solicitude for us as being members of the same body, it being the property of the members of the same body to be solicitous for one another, 1 Cor. xii. 25, 26. Consequently the saints in heaven pray for us.

4thly, Because according to the doctrine of the apostle, 1 Cor. xiii. 8, it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost; charity, saith St. Paul, never faileth. On the contrary, this heavenly virtue is perfected in heaven, where by seeing God face to face, the soul is inflamed with a most ardent love for God, and for

His sake, loves exceedingly His children, brethren here below; how then can the saints in heaven having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek, to succor, and assist those whom he loves.

5thly, Because we find, Luke xvi. 27, 28, the rich glutton in hell petitioning in favor of his five brethren here upon earth: how much more are we to believe, that the saints in heaven intercede for their brethren here?

6thly, Because, Apoc. vi. 10, the souls of the martyrs pray for justice against their persecutors who had put them to death; how much more do they pray for mercy for the faithful children of the Church?

7thly, In fine, because our Lord, Luke xvi. 9, tells us, "make to yourselves friends of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitations." Where he gives us to understand, that the servants of God, whom we have helped by our alms, after they themselves have got to heaven, help and assist us enter into that everlasting kingdom.

THE INVOCATION OF SAINTS.

Q. What is the doctrine of the Catholic Church on this point?

A. That petitions or requests should be made for the prayers and intercession of the saints for us.

Q. Do Catholics pray to saints?

A. If by praying to saints, we mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them; but if by praying to saints, we mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.

Q. How do you prove that it is good and profitable to desire the saints and angels in heaven to pray to God for us?

A. Because it is good and profitable to desire the servants of

God here upon earth to pray for us; "for the prayer of a righteous man availeth much," James v. 16. Moses by his prayers obtained mercy for the children of Israel, Exod. xxxii. 11, 14; and Samuel by his prayers defeated the Philistines, 1 Sam. vii. 8, 9, 10. Hence St. Paul, in almost all his epistles, desires the faithful to pray for him, Rom. xv. 30; Eph. vi. 18, 16; 1 Thess. v. 25; Heb. xiii. 13. And God himself, Job xlii. 8, commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us and their intercession with God is much greater now than when they were here upon earth?

Q. But does it not argue a want of confidence in the infinite goodness of God and the superabounding merits of Jesus Christ, our Redeemer, to address ourselves to the saints for their prayers and intercession?

A. No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation; since we desire no more of the saints, than what we desire of our brethren here below, viz. that they would pray for us and with us to the infinite goodness of God, who is both our Father and their Father, our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator. For though the goodness of God and the merits of Christ be infinite; yet as this is not to exempt us from frequent prayer for ourselves, so much recommended in Scripture, so it is no reason for our being backward in seeking the prayers of others, whether in heaven or earth, that so God may have the honor and we the benefit of so many more prayers.

Q. But is there no danger, by acting thus, of giving to the saints the honor which belongs to God alone?

A. No; it is evident, that to desire the prayers and intercession of the saints is by no means giving them an honor which belongs to God alone: so far from it, that it would even be a

blasphemy to beg of God to pray for us; because, whosoever desires any one to pray for him for the obtaining of a grace or blessing, supposes the person to whom he thus addresses himself to be inferior and dependent of some other, by whom this grace or blessing is to be bestowed.

Q. Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

A. Yes, we have, 1st, Because our Lord assures us, Luke xv. 10, "that there is joy in the presence of the angels of God, over one sinner that repenteth." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? and what is said of the angels is also to be understood of the saints of whom our Lord tells us, Luke xx. 36, "that they are equal unto the angels."

2dly. Because the angels of God are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. v. 8 and viii. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3dly. Because it appears from Apoc. xi. 15 and Apoc. x. 1 and 2, that the inhabitants of heaven know what passeth upon earth. Hence St. Paul, 1 Cor. iv. 9, speaking of himself and his fellow-apostles, saith, "we are made a spectacle unto the world, and to angels and to men."

4thly. We cannot suppose that the saints and angels, who enjoy the light and glory, can be ignorant of such things, as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone: since the light of glory is so much more perfect than the light of grace or nature, according to the apostle, 1 Cor. xiii. 12, "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known;" that is, by a most perfect knowledge. Hence, 1 John iii. 2, it is written, "we shall be like him (God)

for we shall see him as he is." Now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as Elisha, 2 Kings v., knew what passed between Naaman and his servant Gehazi, and, 2 Kings vi., what was done in the king of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears in many places in the book of Job, and by their being our accusers, Apoc. xii. 10. Therefore we cannot reasonably question, but that the saints in heaven know the petitions which we address unto them.

5thly. In fine, because it is weak reasoning to argue from our corporeal hearing (the object of which, being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance) concerning the hearing of spirits, which is independent of sound, and consequently independent of distance: though the manner of it be hard enough to explicate to those who know no other hearing but that of the corporeal ear.

Q. Have you any other warrant in Scripture for the invocation of angels and saints?

A. Yes; we have the example of God's best servants. Thus Jacob, Gen. xlviii. 15, 16, begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasses. "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads." The same Jacob, Osee, xii. 4, "wept and made supplication to an angel," and St. John, Apoc. i. 4, writing to the seven churches of Asia, petitions for the intercession of the seven angels in their favor. "Grace be unto you, and peace from Him who is, and who was, and who is to come, and the seven spirits which are before His throne."

CONCERNING RELICS.

Q. WHAT is meant by relics of the Saints?

A. The bodies or bones of saints; or anything else that has belonged to them.

Q. What grounds have you for paying a veneration to the relics of the saints?

A. Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs and by the relics of the saints (see St. Augustine, L. 22, of the City of God, chap. viii.), which God, who is truth and sanctity itself, would never have effected if this honor paid to the precious remnants of his servants was not agreeable to Him.

Q. Have you any instance in Scripture of miracles done by relics?

A. Yes; we read, 2 Kings xiii. 21, of a dead man raised to life by the bones of the prophet Elisha: and, Acts xix. 12, "From the body of Paul were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

CONCERNING IMAGES.

WHAT does the Catholic Church teach concerning images?

A. That the images or pictures of Christ, of His blessed Mother, ever Virgin, and of other saints, are to be had and retained; and that due honor and veneration are to be given to them.

Q. Do you not worship images?

A. No, by no means; if by worship you mean divine honor: for this we do not give to the highest angel or saint, not even to the Virgin Mary, much less to images.

Q. Do you not pray to images?

A. No, we do not; because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us.

Q. Why then do you pray before an image or crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards Him that has loved us to that excess as to lay down His life for the love of us.

Q. Are you not taught to put your trust and confidence in

images, as the heathens did in their idols; as if there were a certain virtue, power, or divinity residing in them?

A. No, we are expressly taught the contrary by the Council of Trent, Session 25.

Q. How do you prove that it is lawful to make or keep the image of Christ and His saints?

A. Because God Himself commanded Moses, Exod. xxv. 18, 19, 20, 21, to make two cherubims of beaten gold, and place them at the two ends of the mercy-seat, over the ark of the covenant, in the very sanctuary. "And there," says He, ver. 22, "will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." God also commanded, Numb. xxi. 8, 9, a serpent of brass to be made, for the healing of those who were bit by the firey serpent: which serpent was an emblem of Christ, John iii. 14, 15.

Q. But is it not forbidden, Exod. xx. 4, to make the likeness of any thing in heaven above or in the earth beneath, or in the waters under the earth?

A. It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust in it, or give it the honor which belongs to God: which is explained by the following words, "Thou shalt not bow down thyself to them," that is, thou shalt not adore them, for so both the Septuagint and the Vulgate translate it, "nor serve them." Otherwise, if all likenesses were forbidden by this commandment we should be obliged to fling down our sign-posts and deface our coin.

Q. What kind of honor do Catholics give to the images of Christ and His saints?

A. A relative honor.

Q. What do you mean by a relative honor?

A. By a relative honor, I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when courtiers bow to the chair of state or Christians to the

name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this relative honor allowed by Protestants?

A. Yes; in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the Sacrament. Such also was the honor which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood, as being holy ground. Exod. iii. 5; Josh. v. 15, etc.

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and His saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honor, by setting a value upon all things that belong to them, or have any relation to them: thus, a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.

Q. Does your Church allow of images of God the Father, or of the Blessed Trinity?

A. Our profession of faith makes no mention of such images as these; yet we do not think them unlawful, provided that they be not understood to bear any likeness or resemblance of the divinity, which cannot be expressed in colors, or represented by any human workmanship. For as Protestants make no difficulty of painting the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized, Matt. iii. 16, so we make no difficulty of painting God the Father under the figure of a venerable old man, because He appeared in that manner to the prophet Daniel vii. 9.

CONCERNING INDULGENCES.

WHAT does the Catholic Church teach concerning indulgences?

A. Not leave to commit sin, nor pardon for sins to come:

but only a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by contrition, confession, and absolution.

Q. Can you prove from Scripture that there is a punishment often due upon account of our sins, after the sins themselves have been remitted?

A. Yes; this evidently appears in the case of King David, 2 Kings xii., where, although the prophet Nathan, upon his repentance, tells him, ver. 13, "the Lord hath put away thy sin," yet he denounces unto him many terrible punishments, 10, 11, 12, 14, which should be inflicted by reason of this sin, which accordingly afterwards ensued.

The power of granting indulgences was left by Christ to the Church. Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." And we have an instance in Scripture of St. Paul's granting an indulgence to the Corinthian whom he had put under penance for incest. 2 Cor. ii. 10.

THE SUPREMACY AND INFALLIBILITY OF THE POPE.

WHAT is the Catholic doctrine as to the Pope's supremacy?

A. 1st. That St. Peter, by divine commission, was head of the Church under Christ. 2dly. That the Pope or Bishop of Rome, as successor to St. Peter, is at present head of the Church, and Christ's vicar upon earth.

Q. How do you prove St. Peter's supremacy?

A. 1st. From what our Lord He Himself declared, Matt. xvi. 18, when He told him, "Thou art Peter (that is a rock) and upon this rock will I build My Church, and the gates of hell shall not prevail against it."

2dly. From the following words, Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."

3dly. From Luke xxii. 31, 32, in which text our Lord not only declared His particular concern for Peter in praying for him that his faith might not fail: but also committed to him the care of his brethren, the other apostles, in charging him to confirm or strengthen them.

4thly. From John xxi. 15, etc., in which text our Lord, in a most solemn manner, thrice committed to Peter the care of His whole flock, of all His sheep without exception, that is, of His whole Church.

Q. How do you prove that this commission given to Peter descends to the Pope or Bishop of Rome?

A. Because by the unanimous consent of the Fathers, and the tradition of the Church in all ages, the bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died Bishop of Rome. Hence the See of Rome in all ages was called the See of Peter, the chair of Peter, and absolutely the See Apostolic: and in that quality has from the beginning exercised jurisdiction over all other churches, as appears from the best records of church history.

Besides, supposing the supremacy of St. Peter, which we have proved above from plain Scripture, it must consequently be allowed that his supremacy, which Christ established for the better government of His Church, and maintaining of unity, was not to die with Peter, no more than the Church, which He promised should stand for ever. For how can any Christian imagine, that Christ should appoint a head for the government of His Church and maintaining of unity during the apostles' times; and design another kind of government for succeeding ages, when there was like to be so much more need of a head? Therefore we must grant that St. Peter's supremacy was by succession to descend to somebody. Now I would willingly know who has so fair a title to his succession as the Bishop of Rome?

Q. What do you mean by the infallibility of the Pope?

A. I mean that the successor of St. Peter cannot err in questions of faith or morals in his official decisions on these matters as head of the Church.

Q. How do you prove that the Pope has this extraordinary privilege?

A. Because the last General Council of the Vatican has defined it as an article of faith, and has thus interpreted the texts already quoted: "I have prayed for thee (Peter) that thy *faith fail not;* and when thou art converted strengthen thy brethren;" and also, "Feed my lambs, feed my sheep." The sheep and the lambs are the whole Church, bishops, priests, and people. If the Pope could err in feeding them, he would poison with false doctrine instead of nourishing the flock of Christ.

Q. Can you add anything more in confirmation of all the foregoing tenets?

A. I shall add no more than this, that having already proved in the first chapter, that the Church in communion with Rome is the true and only Church of Christ, and consequently her councils and pastors the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity; it follows that we should without further hesitation believe and profess, what this Church and her pastors believe and profess; and condemn and reject, what they condemn and reject.

Q. Why do you in your profession of faith make a declaration of receiving in particular the doctrine of the Council of Trent?

A. Because this was the general council called in opposition to the new doctrines of Luther and Calvin; and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these three last ages.

[Since the Council of Trent we have had the Council of the Vatican, which is still unfinished.]

WHY CATHOLIC'S OBJECT TO PROTESTANT RELIGION.

BECAUSE the Protestant religion is a new religion, which had no being in the world until 1500 years after Christ, and therefore it comes 1500 years too late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion in the year 1517, and his followers took the name of Protestants in the year 1529; before which time neither the name nor the religion was ever heard of in the Christian world. And we defy

all the learned men amongst them, to name so much as one single name before Luther, who held throughout their 39 articles, or any other entire system of Protestancy, as it is now professed in any country upon earth. Now, how can that be Christ's Church which for so many ages had no being in the world, since all Christians are obliged to acknowledge that the true Church of Christ can be no other than that which had its beginning from Christ, and, as He promised, was to stand forever? See St. Matt. xvi. 18 and xxviii. 20.

2. Because the Protestant religion cannot be true except the whole Scripture, both of the New and Old Testament, from the beginning to the end, be false, which in so many places assures us that the Church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a reformation of the Church of Christ, and it is evident there could be no room for a reformation of the Church of Christ except the Church was gone astray; so that the whole building of their pretendedly reform Church is founded upon this supposition of the whole Church, before the time of Luther, having been corrupted by damnable errors. "Laity and clergy," says their homily book, approved by the 39 articles, Article 35, "learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom (and horrible and most dreadful things to think) have been at once drowned in abominable idolatry; of all other vices most detested by God and damnable to man, and that for the space of eight hundred years and more." —Hom. of Pearl of Idolatry, Part 3.

Now, I say if this be true, which is the main foundation of the Protestant Church, Scripture, which so often promises that Christ's Church shall never be corrupted by errors in matters of faith, much less be for so many ages overwhelmed with abominable idolatry, must be false. Thou art Peter, says our Lord, St. Matt. xvi. 18, and upon this rock will I build My Church, and the gates of hell, the powers of darkness, shall not prevail against it. Therefore the Church of Christ could never go astray. Go, teach all nations, says the same Lord to the apostles and their successors, the pastors of the Church, St. Matt. xxviii.

19, and behold I am with you always, even to the end of the world. Therefore the Church of Christ could never fall into errors, because Christ, who is the way, the truth, and the life, St. John xiv. 6, has promised His presence and assistance to her teachers, even to the end of the world; see also St. John, xiv. 10, 17, where Christ promises to the same pastors and teachers of the Church, the Comforter, the Spirit of Truth, to abide with them for ever; to teach them all things, ver. 26, and to guide them into all Truth, Chap. xvi. 13. And Isaias, lix. 20, 21, where God promises that after the coming of our Redeemer, the Church shall never err. "This is My covenant with them, saith the Lord, My Spirit, that is upon thee, and My words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord; from henceforth for ever."

See also the infallibility of the Church of Christ, Psalms lxxii, 5, 7; Psalms lxxxix. 3, 4, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37; Isaias ix. 6, 7, chap. lx. 11, 12, 25, 26, chap. lxii. 6; Jeremias xxxi. 36, 37, chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21; Ezekiel xxxvii. 16; Ephesians, iv. 11, 12, 13, 14, chap. v. 23, 24; 1 Timothy, iii. 14, 15.

3. Because the first foundation of the Protestant religion was laid by an insupportable pride, in one man, viz., Luther (who is acknowledged to have been in the beginning all alone), presuming to stand out against the whole Church of God; therefore instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, St. Matt. xix. 17, to look upon him as no better than a heathen and a publican. "If he neglect to hear the Church, let him be to thee as a heathen and a publican."

4. Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed all the authority and doctrine of all Churches then upon the earth, could not say the Creed without telling a lie, when they came to that article: "I believe the holy Catholic Church, the communion of saints."

5. Because the Protestant Church has not those marks, by

which the Nicene Creed directs us to the true Church of Christ: it is not One, Holy, Catholic and Apostolical.

1. 'Tis not one; because the different branches of the pretended reformation are divided from one another in faith and communion: nay, scarce any two single men among them all, are throughout of the same sentiments in religion, and no wonder, since every man's private spirit is with them the ultimate judge of controversies; so that it is not possible they should ever be brought to a unity in religion.

2. Their Church is not holy; neither in her doctrine, which, especially in the first reformers, was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging God with being the author of sin; and notoriously wicked in their notions of free-will and predestination; nor is she holy in the lives, either of her first teachers (none of which were remarkable for sanctity; and the greatest part of them infamous for their vices) or of their followers, who, as many of the chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the reformed religion, grew daily worse and worse.

3. Their Church is not Catholic: they are sensible this name belongs not to them; therefore they have taken to themselves another name, viz.: that of Protestants. And, indeed, how should their Church be Catholic or universal, which implies being in all ages, and all nations, since it had no being for fifteen ages; and is unknown in most nations?

4. Their Church is not Apostolical, since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

5. Because Luther (the first preacher of the Protestant religion) had no marks of being actuated by the Spirit of God, but bore many evident badges of the spirit of Satan; witness his furious and violent temper, which could not brook the least contradiction; of which many Protestants have loudly complained; witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, Landgrave of Hesse, to have two wives at once, contrary to the Gospel;

witness his frequent conferences with the devil; in one of which, as we learn from his own mouth, T. 7., Fol. 228., etc., he was taught no small part of his reformation, to wit, his abolishing the Mass, by the father of lies. Now, who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

6. Because the first steps towards introducing the Protestant religion into England were made by King Henry the VIIIth, a most wicked prince, "who never spared woman in his lust, nor man in his wrath;" and the first foundations of that religion in England, were cemented by blood, lust and sacrilege, as every one knows that knows the history of those times. To this first beginning, the progress was answerable in the days of King Edward VI., during which the reformation was carried on with a high hand by Somerset and Dudley in conjunction with the Council, and Parliament upon interested views, not without great confusion, and innumerable sacrileges, as their own historian, Dr. Heylin, is forced to acknowledge.

7. Because Protestancy was settled upon its present bottom in this kingdom, by act of Parliament, in the first year of the reign of Queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the Universities; that is, in one word, in opposition to the whole body of the clergy of the kingdoms, as may be seen in Fuller, L. 6. etc. Heylin, pp. 284, 286. How then can it be called the Church of England, or any Church at all, seeing it was introduced and established, only by the authority of mere laymen, in opposition to the Church?

8. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal or religion amongst Protestants as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them; the evangelical counsel of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understood; one of the first feats of their reformation, was pulling down all houses consecrated to retirement and prayer.

9. Because all kinds of arguments make for the Catholic

Church, and against Protestants: ours is the Church in which all the Saints both lived and died: our religion has been in every age confirmed by innumerable, undoubted miracles. We alone communicants, inherit the chair of Peter, to whom Christ committed the care of His flock, St. John xxi. We alone inherit the name of Catholics, appropriated in the Creed, to the true Church of Christ. By the ministry of our preachers alone nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession and mission, and all other properties of the true Church, are visibly on our side.

10. Because even in the judgment of Protestants, we must be on the safer side. They allow that our Church does not err in fundamentals, that she is a part, at least, of the Church of Christ: that we have ordinary mission, succession and orders from the Apostles of Christ; they all allow that there is salvation in our communion: and consequently that our Church wants nothing necessary to salvation. We can allow them nothing of it at all; without doing wrong to truth, and our own consciences. We are convinced that they are guilty of a fundamental error in this article of the Church, which, if they had believed aright, they would never have pretended to reform her doctrine. We are convinced that they are schismatics, by separating themselves from the communion of the Church of Christ; and heretics, by dissenting from her doctrine in many substantial articles; and consequently, that they have no part in the Church of Christ; no lawful mission, no succession from the Apostles, no authority at all to preach the Word of God, or administer the sacraments: in fine, no share in the promise of Christ's heavenly kingdom, excepting the case of invincible ignorance, from which the Scripture, in so many places, excludes heretics and schismatics.

11. Because the Protestant religion, though we are to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy and schism, lays them, nevertheless, under most dreadful disadvantages, which needs highly endanger their everlasting salvation; the more, because it is at least

highly probable they have no true orders amongst them. Hence they have no true Sacrament of the Body and Blood of our Lord. They have no part in the great Eucharistical Sacrifice, no communion of the Holy Ghost, by the bishops' imposition of hands in confirmation; no power of the keys of the kingdom of heaven, given to the Church, St. Matt. xvi. 19, and St. John, xxix. 22, 23, for absolving sinners, etc. Add to this, that their religion robs them of the Communion of the Saints in Heaven, by teaching them not to seek their prayers or intercession: it encourages them by the doctrine of justification by faith alone, Art. 11, to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them when they are sick of that great blessing, both corporeal and spiritual, promised, St. James v., to the anointing of the sick: and when they are dead, no prayers must be said for them for fear of superstition. In fine, the Scriptures, which are put in their hands, are corrupted, the good works their Church prescribes or advises, such as fasting, keeping holydays, confession, etc., are entirely neglected, and both ministers and people run out into a wide easy way of living, with little or no apprehension for their future state. Whereas the true servants of God, in imitation of the Apostles and other Saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

12. Because the Protestant religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals. Since she only pretends to be part of the Universal Church, according to her principles, she may fall into errors destructive of salvation. What security, then, can she give her followers that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty of the certainty of the Scripture itself, which she pretends to make her only rule of faith: from whence can she pretend to have the certainty? Not from the Scripture itself; for this would be running round in a circle. Besides, there is no part of Scripture that tells us what books are Scripture and what not.

Fundamental Teachings

of the

Catholic Church.

"Without faith it is impossible to please God; for he that cometh to God must believe that He is, and is a rewarder of them that seek Him." Hebrews XI. 6.

Necessity of Faith in God.

Faith in God, and a God who is a remunerator, is of absolute necessity, for the apostle speaks of a formal and explicit faith in these two truths, since they are formally and explicitly enounced. If after these words there can remain no doubt as to the necessity of an explicit faith in a God, it is the same as to the necessity of an explicit faith in a God remunerator, for the apostle speaks of both in the same terms, and embraces them in the same proposition. Pope Innocent XI. expressly condemned a proposition doubting the necessity of a faith in God as a rewarder of the good and punisher of the wicked.

This remunerator here proposed as the object of faith must be understood in the supernatural sense. For it is really a supernatural recompense that is promised to all; hence it is a supernatural recompense in which all are required to believe. It is evident, moreover, that had we not faith in a supernatural remunerator, no one would think of meriting the supernatural good things of another life, for no man seeks to obtain what he does not know. Now, no one can attain salvation without real effort: eternal life is a crown which must be won by severe combats. "The kingdom of Heaven suffereth violence, and the vio-

lent carry it away," says our Lord, likening it to a city to be taken by storm. The apostle says that God rewards those who seek him. Without faith in a supernatural remunerator, charity toward God, in so far as it is our supernatural end, would have no foundation, for we cannot love what we do not know. "He who loveth not remaineth in death."

Most Catholic theologians are of the opinion that explicit faith in Jesus Christ, the Redeemer of men, was not absolutely necessary as a means of salvation in the ages before Christianity. They argue that the Saviour had been announced to some men indeed, but not expressly and sufficiently to all. The Council of Trent says that Jesus Christ was announced, and promised to many holy patriarchs before the law and the time of the law. But as it was not explicitly announced to all, we may conclude, it seems, that explicit faith in Jesus Christ the Redeemer was not absolutely necessary for salvation.

However, explicit faith in God as a remunerator and author of salvation implicitly comprehended faith in a mediator. For the faith by which men conceived of a God as the cause and source of salvation and as the liberator of the human race, must have included faith in the means by which God purposed to work out our redemption. This was no other than the Incarnation. Hence, though in those times they had not an explicit knowledge of this mystery, they at least believed it implicitly, when they believed in a supernatural providence. In this sense, it is true to say, that all who were saved were saved by faith in a mediator. Not only the sacrifices of the Israelites, but even those of the pagans, so far as they sprang from primitive revelation, foreshadowed redemption through Christ, and it was undoubtedly these sacrifices that contributed to keep alive faith in a supernatural providence, and through it, in a redemption to come as the means of man's salvation.

Some theologians think that explicit faith in Jesus Christ and in the mystery of the Holy Trinity is absolutely necessary for salvation since Christianity has been announced; others deem this not sufficiently proved; but all admit that when there is question of instruction, it should not be confined to the two points.

The Existence of God.

"A clear and intelligent view of God is one of the first requisites for all of us at this day; and it is just this view which the Catholic catechism gives, and which all the wise men of the world seem unaccountably to miss."[1]

"God is unspeakable," says Saint Augustine; "it is easier to say what he is not, than to express what he is. Neither the earth nor the sea is God. Nothing that is found in the sea or that moves through the air is God. What shines in the heavens, the stars, the sun, the moon, all this is not God. Heaven itself is not God. Would you know what he is? He is what eye hath not seen, ear hath not heard, what it hath not entered the heart of man to conceive." The reason why it is impossible for us to express in sufficiently clear terms the idea of God springs from his infinite perfection, which elevates him above all that our senses and mind can grasp. Yet, we say that he is the greatest, the most perfect being, and it is as such that we conceive him; but we must beware of classing him, as it were, with other beings In order to give a more precise idea, we call God an infinitely perfect spirit, the Creator and the Sovereign Lord of heaven and earth; but in using these terms we must not liken him to spirits in whom thoughts, sentiments, and desires are subject to continual changes. God is a spirit, but a spirit alone of his kind. He is an infinitely perfect spirit, which has existed without beginning, who is subject to no kind of change, who possesses existence in himself with all possible perfections in the highest degree.

God has manifested or revealed himself to man by natural and by supernatural ways. God who dwelleth in light inaccessible, whom no man hath seen, or can see, can be known by us only as he reveals himself to us in some manner natural or supernatural.

By natural revelation, we mean the manifestation of God by nature, by natural forces, those belonging to the material or the intellectual world. The sun, moon, and stars, the human soul with the

[1] Faber, Creator and Creature, p. 27.

thoughts and desires which it forms, are so many natural means by which God manifests himself to our eyes, because the very nature of these beings compels us to go back to God as their author.

By supernatural revelation we mean the manifestation of God by particular acts or works, which are extraordinary, distinct from the effects of nature. To this class of revelations belong the teachings of Moses, of the prophets, and especially of Jesus Christ, in regard to the relations of man to God. These teachings have not been acquired by man by virtue of the faculties of his nature, but by a direct and immediate communication of God.

The revelation as to the existence of God was supernatural only in its mode, since we can be assured of his existence by natural ways. The Council of the Vatican says distinctly: "If any one shall say that the one and true God, our Creator and Lord, cannot be certainly known through those things which are made, by the natural light of human reason, let him be anathema."[1] The revelation as to the trinity of persons in God is supernatural also in its object, because there is nothing in nature that indicates with certainty that there are three persons in God. St. Augustine lays down this twofold revelation in his "City of God." It is not only the authority of the divine books that proclaims God, but everything that surrounds us and to which we belong; the universal nature of things proclaims that they had a sovereignly perfect Creator.[2]

Yet, though the existence of God is thus manifested, there have been men mad enough to deny it. The Holy Scriptures call such men fools; but they assume to themselves honor as though they made the highest use of their reason, and call themselves rationalists, when they are in fact like the irrational animals. Hence it becomes unfortunately necessary in our days to recall sometimes the proofs of the existence of God, in order to preserve the faithful from the pestilence of infidelity, as the Holy Fathers did in many of their discourses or works addressed to the Christian people. "In many cases, too, it is not on any theory or any

[1] Conc. Vat., sess. 3, can. 1.

[2] De Civitate Dei, lib. xv., chap. iii.

atheistical principle," says Faber, "that God is thus passed over. He is unseen, and hence is practically considered as absent, and what is absent is easily forgotten. He is out of mind because he is out of sight. There is no objection to giving God his place, only he is not thought of. This is one phase of the world's forgetfulness of God."

Now, as in the first ages of Christianity, the faithful are surrounded on all sides by men who deny God, or who ignore him completely in their life and thought and actions; and all government action seems devoted with a fearful energy to the task of eradicating from the hearts of the young the idea of God, and of spiritual things.

The Holy Council of Trent, met to oppose the errors of the swarm of Protestant sects which started up in the sixteenth century, passed no canons or decrees on the existence and nature of God. Error had as yet respected them, but the nineteenth century sees the sad fruit of the sixteenth. Then the authority of the Church and her sacrifice and sacraments were denied. In two centuries more God himself is denied on all sides. The Council of the Vatican has to begin by defining the great truths as to God, and by condemning materialists and atheists.[1]

Let us then review the proofs of the existence of God for our own consolation and encouragement, and to answer the doubts or cavils of an unbelieving world.

The visible world furnishes many proofs. When we turn our thoughts to the world and all that it contains, one truth strikes us: all that exists cannot owe that existence to some other, there must be some being from which all others flow. If every being is the effect of another, we should have only effects without a cause. No matter how long a series of beings we imagine, each depending on another, we must come at last to one which receives its being from no other. The Holy Fathers explain this by comparison, and Cardinal Gotti, following them, gives this striking one: "Imagine a chain of a vast number of links suspended in the air. Each link is supported by that immediately above it.

[1] Sess. 3, canons 1–5.

The whole series of links, the chain, will fall if the topmost link is not held fast by something beyond it. If the series of links is endless it will fall without such a support just as surely as though the links were few; and in fact all the more surely, as the number of links would only increase its weight."

God, this first cause, is infinitely perfect. He must necessarily exist as the first cause; and exist without imperfection.

All that we see in the world is subject to change, and therefore cannot have existed forever. We see things appear and disappear, change and alter. They cannot exist by chance; some being gave them existence by drawing them out of nothing. This author of their existence we call God. The act of creation implies infinite power; hence we must regard God as not only infinitely perfect, but also infinitely great.

The sight of the order which reigns in the universe should convince us of the existence of an infinitely wise author. When in the silence and stillness of night we raise our eyes to heaven, we are irresistibly struck by the luster shed from the starry host. What hand set those brilliant orbs in the immensity of space? Who traced the orbits through which they so regularly move, without confusion or shock? Who bid the sun arise day after day to gladden the earth by the beneficent heat of its rays? Who gave wings to the light to enable it in eight minutes to traverse the distance of the sun and earth? Who ordered the moon to turn earthward its illuminated face to diminish the obscurity of night? Then let us consider the earth arrayed in all its adornments. By its verdure it soothes our sight; by its fruitfulness it gladdens our heart. It forms a magnificent palace, destined for innumerable inhabitants. Here it offers dense forests for animals, there streams and rivers for fish. What a happy diversity in its surface! Here hills and mountains, toward which the gathering mists rise to form clouds; there plains further than the eye can reach, watered by the streams that leap down the mountain-side. In its bosom it treasures the metals which serve for the most varied uses. In its whole circuit it is enveloped in the atmosphere indispensable for the breath and life of men and animals. To avoid exhaustion by constant production, it with-

draws for a time from the action of the sun's rays by inclining toward the poles; then, hidden under a layer of snow, it gathers new strength to develop and send forth rapidly, under the fructifying sun of spring-time, the grain confided to its bosom. Then it turns more and more toward the sun, but cautiously, that the still tender plants may not suffer by excessive heat; then when these have acquired sufficient consistence, they are exposed to the full heat of the sun to ripen.

What a marvelous disposition and structure in plants, which draw their nourishment from the earth by roots and from the air by leaves, which are enveloped and protected by bark as a cloak, which receive the quickening sap in all their parts by a multitude of interior vessels! What fitness do we not see in the instinct of animals! With what astonishing facility the bee gives her cell the form best suited to its requirements, and at the same time the least inconvenient to adjacent cells!

Finally, let us consider the king of creation, man. His very mien proclaims him ruler of earth; for while the animal walks with looks directed earthward, man lifts his brow to the stars, and freely casts his eyes in all directions. He alone is able to penetrate in thought beyond the corporal world, and reach the invisible truth. He is not subjected like animals to a blind and irresistible instinct; he has reason as a guide, and in thought embraces the past and the future; he is the crown of the visible edifice of the world, the center to which all is connected, the one to which all the rest is subordinated, the master to which all things are subject.

Now we ask who has established among beings this admirable order? If from the effect we go back to the cause, we must admit that a work so full of wisdom has an author perfectly wise. What man, admiring a painting, where the richest coloring is heightened by the most happy gradations of light and shade, was ever tempted for a moment to ascribe it to chance? You read a book remarkable for its learning and wisdom; will you maintain it to be the mere play of a child studying its alphabet, and not the production of a cultivated intelligence? You hear a harmonious concert; are you not at once convinced that all who take part in

it obey one single mind? And yet one might see the effect of chance in all this rather than in the constitution of the world, which forms a painting of incomparable magnificence—a concert of marvelous harmony. And if we consider, not the universe, but the smallest animal, the most insignificant plant, we find them denoting more art than all that the mind of man has invented or his power accomplished. It would be easier to form an epic with letters thrown at random than to form a plant by a chance congregation of atoms.[1]

Some, to avoid this argument, say this is all the work of nature. The work is that of a being, not of an abstraction, and what they call nature we call God. Others comprise all the visible world under the name of nature, and represent it as governed by blind forces, acting under fixed laws. But to make forces as an effect without a cause, and laws without a lawgiver, is to place themselves lower than the pagans in the order of thought, for by human reason alone Aristotle, amid all the darkness of idolatry, shows that there are in nature ends and aims which evince clearly that the author who willed these ends, and the secondary causes which necessarily act, is a being of the highest intelligence and wisdom.[2]

It is evident then that the author of the admirable order of the world is sovereignly wise. We add that he is infinitely so, for he surpasses in wisdom all possible beings and is the source of all wisdom. Therefore he is infinitely perfect.

Our own soul gives us another series of proofs of the existence of God. It is certain that we can form the idea of a being who unites all possible perfections in the highest degree without any mixture of imperfection. Then an infinitely perfect being exists or is possible, for we cannot conceive an impossible thing. But an infinitely perfect being cannot be merely possible, he must really exist.

In this world the human soul experiences an unquenchable thirst for happiness, and cannot be appeased or satisfied by any finite or created good. If then there did not exist a sovereign in-

[1] See St. Athanasius, contra Gentes. n. 35; St. Gregory of Nazianzen, Orat. 34.

[2] Phys., lib. ii., chap. viii.

finite good, whose possession would one day constitute man's happiness, there would be a flagrant contradiction in man's nature. For, on the one hand, man would regard the possession of this supreme good as his last end, and regulate his whole conduct to secure it; and, on the other hand, his conviction as to his destiny would be merely a vain illusion. The voice that speaks so powerfully within him would then be false, and he would have no means of escaping from error, since he cannot stifle this voice even if he would. He would be more unfortunate than the irrational animals, for they can at least enjoy material good within their reach. And yet man's inferior faculties attain their object, while his eye, so to say, drinks in the light it pants for, and his ear listens to the melody which charms it, his superior faculties would have to renounce their legitimate satisfaction, and learn that they alone are condemned to endless torment in case the Supreme Being, whose possession would assure them perfect happiness, did not exist. It cannot be so. While harmony prevails everywhere it is impossible that there should be such a flagrant contradiction in man's reasonable nature. Therefore, a sovereign infinite good, which we call God, exists.

Every man who has attained the use of reason feels subject to a law which condemns some acts as bad, and stimulates him to others as good. Human opinions may change, old customs give way to new; this law does not change. No matter under what law man lives, even in the most savage tribes where law scarcely exists, certain acts, such as theft and murder, are deemed crimes deserving of punishment, even if committed only in desire. No nation, no tyrant can efface this interior law from the heart of man. It is stronger than all human power; it speaks to kings and princes as to the meanest mortals; men may for a time refuse to listen to its dictates, but it will at last make itself heard in tones of thunder. This accuser, this judge, this avenger is not our corrupt nature, for that quails before it and would gladly escape. That voice is in the soundest part of our being, and the better cultivated our reasonable nature the more distinct are the utterances of this voice. We can then draw this conclusion: As the corporal world exists because our external senses attest its

existence, so there exists a Supreme Judge, just and holy, for all men, because our conscience gives us a testimony that cannot be gainsaid.

The testimony of all nations attests the existence of God. Among all the nations of antiquity, that have left the slightest traces in history, we find temples, altars, a public worship, a belief in a deity who will reward or punish men after this life. The wiser men, even among the pagans, as Cicero declares, had seen the force of this fact, and from it had drawn arguments in favor of the existence of a deity. Barbarous as were the native tribes of America, Oceanica, and Africa, discovered within the last few centuries, all believed in a deity, whom they feared and honored; some at first seemed so degraded that one was tempted to compare them with beasts, and to suppose them destitute of every elevated idea; but a conviction of the opposite came with deeper knowledge of their language and customs. All pagans and savages believed in the existence of a deity in spite of the fables with which they disfigured the truth. Such unanimity is a proof of the truth of this belief, for a universal and constant fact must have a general and efficacious cause. This cause cannot be man's reason. This belief does not spring from man's corrupted heart. No criminal would willingly make for himself a judge and an executioner. The idea of a God was either communicated to man by God, or reason is irresistibly impelled to acknowledge the existence of a sovereign infinitely holy Being, or the belief in a first infinitely holy author of all things is so natural that no mind can escape it.

The nations who lived soon after the origin of the human race might, by tradition, have retained the knowledge of God, if communicated by God himself to the first man; but this tradition would soon have been effaced, had it not been confirmed by the spectacle of the universe, and a powerful echo in man's nature, and had it not perfectly corresponded to the cravings of man's head and heart.

The Holy Fathers do not hesitate to admit in man a natural knowledge of God. "The human soul," says Tertullian,[1] "pos-

[1] Contra Marc., lib. i., c. x.

sesses the notion of God from its origin." St. Cyril of Alexandria declares that "the notion of the existence of God is implanted in us by nature."[1] St. Augustine adds: "Such is the almighty power of God, that he cannot remain completely unknown by reasonable creatures, as soon as they attain the use of reason."[2]

The belief in the existence of God could not spring from a blind fear. The fear could not exist without a foundation, and that very foundation is the belief in the existence; not a result of the fear, but its cause.

It could not have been established by kings and tyrants. They perish, dynasties succeed dynasties, kingdoms rise on the ruins of others, all human institutions change and disappear; this too would vanish with them were it a mere human conception.

If it is objected that idolatry and some scientific errors are universal, we can reply that no one form of idolatry was universal; and while the nations recognized various deities, they all agreed in acknowledging one as supreme, the source of all the power; and this one was invoked in any sudden danger—the testimony of a soul naturally Christian, as Tertullian remarks. Natural revelation thus teaches the existence of God, and some of his perfections. Then the spectacle of the universe reveals to us his wisdom and power; the benefits which he showers upon us attest his goodness; the voice of conscience cries out that he is just and holy. God himself being infinite, we conclude that his perfections are also, and that he possesses them all in an infinite degree.

But God has revealed himself to man in a supernatural manner, by his prophets, and last of all, by his Son. Supernatural revelation shows us God as the author, not only of grace, but also of nature. Thus, by virtue of revelation, God, as author of nature, or as creator of heaven and earth, is the object of faith; we believe in the existence of God as we know God by reason; for God could reveal his existence to us as well as other truths, and oblige us to believe it on his word. Moreover, the certi-

[1] De Trinitate, lib. i., c. ii.

[2] Tract. 106, in Joan. xvii.

tude of the existence of God drawn from revelation is incomparably superior to that given by reason. The Council of the Vatican says: "The same holy Mother Church holds and teaches that God, the beginning and end of all things, may certainly be known by the natural light of human reason through created things; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made (Rom. i. 20); that nevertheless it has pleased his wisdom and goodness, by another and that a supernatural way, to reveal himself and the eternal decrees of his will to the human race, as the apostle says: God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son (Heb. i. 1, 2)," [1] and it pronounces an anathema on "any one who shall say that it cannot happen, or that it is not fitting, that man should be instructed by divine revelation concerning God and the worship to be paid to him." [2]

The Nature and Attributes of God.

God is a pure spirit; a being without parts, incorporeal, independent of matter, endowed with intelligence and will.

Reason shows us clearly that God cannot but be a pure spirit. Matter is inferior to spirit; hence God, as being infinitely perfect, is not material. How can he who created spirits be aught but a spirit? How can he be composed of parts when he is necessarily infinite? If the parts were finite they could not form an infinite being; if they were infinite, each would make the rest impossible.

The holy Scriptures everywhere teach that God is a spirit. When the Samaritan woman raised the doubt as to the proper place to worship God, our Lord said: "The time cometh and now is when the true adorers shall adore the Father in spirit and in truth, for the Father also seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and in truth." [3]

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[1] Counc. of the Vatican, sess. 3, chap. ii. [2] Ib., canon 2. [3] John iv. 23, 24.

Moreover, the Scripture ascribes to God perfections which do not at all apply to a corporeal nature. It calls him immense, immutable, immortal, or imperishable. No body is immense, for it must be made up of parts each of which occupies a fixed space; and as long as it is composed of parts it cannot be essentially immutable or imperishable. If a body can be simultaneously present in several places, or acquire a kind of immutability or immortality, it is not by virtue of its own nature, but by a miracle or supernatural gift.

When Scripture speaks of the eyes, ears, arms, or hands of God, we must by no means imagine that God really possesses such senses or members, which belong only to a body; the Scripture uses these terms as figures to represent God's omniscience and omnipotence to man, who sees with his eyes, hears with his ears, and acts with his arms and hands. And when painters represent the Almighty as the Ancient of Days, under the form of a venerable old man, it is not intended to express that God has that form, but merely to signify that he is eternal, the Providence which governs the world.

As God is a spirit, in the rigorous sense of the word, it follows that he possesses intelligence and free will, for we cannot conceive a spirit that does not possess these two attributes or faculties. From the moment too that man is required to adore God in spirit and in truth, that is to say, interiorly and with his spiritual faculties, because this kind of adoration corresponds to the very nature of God, we must conclude that there are in God intelligence and free will, for the spiritual faculties which owe God this adoration are the intelligence and free will; consequently God's nature is at once intelligent and free in the exercise of the will.

God, being a pure spirit, is not composed of a spirit or soul and a body like man. For if his nature comprehended a body, it could not be said simply that he is a spirit; we should say God is spirit and body, or a spirit and a body. We do not say that man is a spirit, but a being composed of a spirit or soul, and a body. If God were at once immaterial and corporeal, the reason alleged by our Saviour for adoring God in spirit and in truth

would fall of itself; for, as a being in part corporeal, it would become him to accept as due and suited to his nature an adoration limited to a fixed place.

God is a spirit, and as such independent of matter. Man, therefore, to attain a resemblance to God, should free himself as far as possible from matter and the rules that govern it. Man given to sensual enjoyments is not a spiritual man, but an animal man; he is flesh, and the spirit of God cannot dwell in him, says the Lord, speaking of the generation which he destroyed at the Deluge. "My spirit shall not remain in man forever, because he is flesh."[1] Man enslaved by his senses does not even understand spiritual things. "The sensual man perceiveth not these things that are of the spirit of God."[2] We must become spiritual to please God who is a spirit. The apostle gives us this caution: "Walk in the spirit and you shall not fulfill the lusts of the flesh."[3] This obligation of walking in spirit, that is, of regulating our conduct and actions by the knowledge we have of God and of our relations to him, causes that interior combat of which the apostle speaks: "The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another, so that you do not the things that you would."[4] This combat will last as long as our life endures, "for the corruptible body is a load upon the soul."[5] It will cease when our body shall hereafter have become spiritual, according to these words of the apostle: "It is sown a natural body, it shall rise a spiritual body."[6] But our body shall rise as a spiritual body only on condition that we endeavor here below to subject it to the law of the spirit.

The Attributes and Perfections of God.

We say that God is infinitely perfect, because he is not only good and perfect to a certain degree or in a certain measure, but because he possesses all perfections. An eye is perfect when it possesses all that is necessary to serve the use for which it is in-

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[1] Gen. vi. 3. [2] 1 Cor. ii. 14. [3] Gal. v. 16.
[4] Gal. v. 17. [5] Wisdom ix. 15. [6] 1 Cor. xv. 44.

tended. If it lacks anything it is imperfect. God has no limits and is consequently perfect in all respects, which no creature can be.

Reason alone teaches us the infinite perfection of God, and holy Scripture clearly and fully confirms what reason teaches. When God wished to make known to Moses his name, and consequently his nature, he said: "I AM WHO AM, thus shalt thou say to the children of Israel, HE WHO IS hath sent me."[1] In the same sense our Lord said, "One is good, God."[2] Man is good in a certain measure, but God is good and perfect without any limit.

To give us even a feeble idea of God's perfection Scripture exalts at different times his greatness, his power, his wisdom, and represents him as infinite in all respects: "Peradventure thou wilt comprehend the steps of God and wilt find out the Almighty perfectly? He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea."[3]

All perfections that can be found in creatures, all that can be imagined belong to God; but the qualities that exist in man are not in God with their limits and imperfections. Even the qualities or perfections which creatures possess, which imply no positive imperfection, such as wisdom, justice, are not in the same manner in God. God's wisdom is essentially different from man's. The names and qualifications which we give to God are not adequate, but more or less defective, because we transfer them from the creature to the Creator. When we call God wise, good, just, holy, we do not determine the degree of his wisdom, goodness, justice, holiness, nor do we express that these attributes are not accidental, as in man, but essential to his nature. Hence negative terms are more exact; when we call God infinite, immense, we declare that there is in God no limit; but yet these terms, while they indicate that God possesses a certain perfection, do not express how he possesses it. Every term that we apply to God is

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[1] Exod. iii. 14. [2] Matt. xix. 17. [3] Job xi. 7–9.

therefore below the reality. The name best suited to his nature is that which he gives himself: I AM WHO AM. He thereby attributes to himself existence without any limit.

The knowledge we possess of the infinite perfection of God should exercise a powerful and salutary influence on our life. If the excellence of an object excites our desire, what attraction should we not find in God who possesses the fullness of good, all united perfection. We might exclaim with David, "As the hart panteth after the fountains of water, so doth my soul pant after thee, O Lord."[1] This the seraphic St. Francis understood, who cried out unceasingly, "My God and my all."

If the beauty and perfection of God touch us, what more natural than to endeavor to render ourselves pleasing in his sight? The first condition will be not to seek to please men, for "if I please men I should not be the servant of Christ."[2]

The attributes of God may be considered as relating to his being or his action. The attributes of being are his immutability and eternity, his immensity and ubiquity. The attributes of action are his omniscience and wisdom, his power, holiness, and justice, goodness, mercy, and longanimity, truth and fidelity. God is immutable. He is subject to no change in his nature, thoughts, or designs. The holy Scripture declares that in God "there is no change or shadow of vicissitude."[3] "For I am the Lord and I change not," he declares by the prophet Malachy.[4] When God produces anything new there is a change not in him, but in creation; a fact takes place then by virtue of an act of the will which existed from all eternity and invariably in God. Yet it does not follow that it is vain for man to endeavor to obtain graces and avert chastisements by prayer and penance, for God knew our prayer and penance from all eternity, and his resolution was decided from all eternity. Although God may hate and love the same man, as he is just or sinful, there is no succession of hatred and love; the act by which he hates and loves remains the same.

When the Scripture speaks of the repentance or the wrath of

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[1] Ps. xl. 2. [2] Gal. i. 10. [3] James i. 17. [4] Mal. iii. 6.

God, it uses these terms only to make us feel more clearly God's constant and invariable hatred of sin.

God is essentially immutable, while all that exists without him appears and disappears, increases and diminishes, lives and dies. The surface of the earth is covered with the remains of plants and animals and men. What have they left behind them? Dust and ashes that the wind tosses at will and that clings like any other dust to the sole of our feet! And shall this dust absorb our hearts? No; we cannot love frail things when an imperishable God is offered to our love. He who clasps a frail object will fall with it; but he who clings to God will be supported and abide forever.

God is eternal; that is, he has neither beginning nor end. Hence he is styled in the Apocalypse: He "who is and who was and who is to come, the Almighty."[1] If God had not existed always he would have received existence from some other; then he would not be the sovereign, independent Being; he would not be God. Therefore he has existed from all eternity. If God could cease to be, he would not be independent, for the power that caused his end would be greater than he. Then his existence is without end as it is without beginning.

But we must not figure to ourselves the eternity of God as a series of instants or distinct successive acts. Time is a series of changes, but the eternity of God excludes all change, all succession, it is simultaneous. Time includes the past, present, and future. Eternity is indivisible, and embraces all in a single point. If there were a succession of times in God, he would not be immutable or infinitely perfect, as he would never possess at once the fullness of his existence and felicity. God by virtue of his eternity exists with all times that succeed each other, so that all events are present to him, as all points of the circumference refer equally to the center.

The consideration of God's eternity should excite in us admiration and love. If a friend rejoices at the happiness of his friend, how should we not rejoice at the infinite felicity of God, existing

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[1] Apoc. i. 8.

from all eternity. The same consideration should excite in us a desire to possess God, for that ocean of felicity is also our good, and is offered as our lot for eternity. If our heart experiences no desire for such a happiness, it must be admitted that it was not formed for happiness, or has no idea of what is promised to it. The thought of God's eternity should also fill us with a fear of losing that felicity and losing it for an eternity. No loss can be compared to that of an infinite good, and for what do we sacrifice it? For some miserable enjoyment that lasts but an instant! Let us despise earthly things and sigh only for those that are eternal. Our pain and struggle will after all be but brief, our reward will be eternal. Let us be consoled in suffering and tribulation by the words of the Psalmist: "Thou art the God of my heart and the God that is my portion forever."[1]

God is everywhere present, in heaven, on earth, everywhere. God is present in his creatures by his knowledge, as he beholds all that is and that is done. He is present everywhere by his power, which creates and preserves. He is present everywhere by his essence, which penetrates all beings and dwells there as our soul does in our body. Man can never fly from nor escape the presence of God: "If I ascend up into heaven thou art there: if I descend into hell thou art there. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me."[2]

God is immense; that is to say, his nature is such that he is necessarily by his essence in all the beings which he shall will to create. We speak of God as present everywhere in reference to a created world. His ubiquity is a consequence of his immensity. He would be immense had he created nothing and space had not existed; but his immensity, like his omnipotence, was in some sort manifested only at the moment of creation. We must not, however, imagine that his nature is spread out like air, or is circumscribed to a place.

Although God is everywhere present by his essence, we can

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[1] Ps. lxxii. 26. [2] Ps. cxxxviii. 8–10.

with the Scriptures say, that he is especially present in certain places, because he manifests his presence by particular effects. Thus God is particularly in heaven, because he there reveals his glory to the angels and saints; he is particularly in the just, because he favors them with sanctifying grace and his friendship; he is particularly in the churches (independent of the presence of our Lord in the Blessed Sacrament), because he there grants graces more abundantly.

What a source of pious and salutary reflection we find in the thought of the ubiquity and immensity of God! God is intimately present in all creatures; he is within us, because he penetrates us with his essence; he is around us, filling all parts of space. We must then habituate ourselves to see God in all things, not only as acting by his power, but as present by his essence. Visible things are only in some sort a vail behind which God conceals himself. We and all creatures are in God as in a temple. Let faith enlighten our mind, and we shall be struck with the infinite magnificence of this temple, before which the stars grow dim. What a happiness for us to think that the vail will one day be lifted, and we shall contemplate that infinite Majesty for all eternity! What respect and awe should we not feel for the presence of God! Let us endeavor to have him dwell in us, not simply as in all his creatures, but as he does in his just and his saints.

St. Francis of Sales was so imbued with the thought of God's presence that, whether alone or with others, he always maintained a grave, modest demeanor. He used to say that he felt no embarrassment in the presence of kings and princes, because he habitually considered himself as standing in the presence of a greater monarch, who inspired him with respect at all times and in all places.

God is omniscient, that is to say, he knows all things. "Behold, O Lord, thou hast known all things, the last and those of old." "Thy knowledge is become wonderful to me; it is high and I cannot reach it."[1] The Apostle exclaims: "O, the depth of the riches of the wisdom and the knowledge of God."[2] God

[1] Ps. cxxxviii. 5, 6. [2] Rom. xi. 33.

has a perfect knowledge of all things. Our knowledge is no more like God's than the light of a firefly is like that of the sun. We know only the outward appearance of things, and cannot penetrate to the substance. God sees the most secret depths of all that exists. For most things we can make only conjectures or opinions; God is far from all doubt, uncertainty, or error. God knows all things eternally. All that happens was ordained by God from all eternity; hence God, whom no truth can escape, beheld it from all eternity. God knows all things by a single act of his intelligence. The feebleness of our minds makes the acquiring of knowledge slow and progressive; with God this cannot be, because in him the essence and the action, the faculty of knowing and the knowledge are one. God knows all, immediately and without effort; he derives all knowledge, not from without, but from himself.

God knows himself. "The spirit searcheth all things, yea the deep things of God: for what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God."[1] God knows all that is possible; he knows the past, the present, and the future, embracing all that depends on man's free will. "Neither is there any creature invisible in his sight, but all things are naked and open to his eyes."[2] "Thou hast understood my thoughts afar off, and thou hast foreseen all my ways."[3] The prescience of God does not destroy human liberty, for God foresees the actions of the creature as they shall be, that is to say, free if they are free. A free action is not accomplished because God has foreseen it, but God foresees it because it will take place. Duns Scotus gave one day a decisive answer to a peasant in England. Finding him sowing his wheat, he gave him pious advice. The peasant replied: "I do not know what to make of your counsel. If God has foreseen that I shall be saved, my salvation is sure, whether I do good or evil; if he has foreseen my damnation, I cannot avoid it." To this the philosopher replied: "If God has foreseen that there will be a crop of wheat in this field, there will be one whether you plant it or not, so you are laboring to no purpose."

[1] 1 Cor. ii. 10, 11. [2] Heb. iv. 13. [3] Ps. cxxxviii. 3, 4.

God knows the contingent future; that is, what will come to pass if certain conditions are fulfilled: "Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and in ashes."[1] St. Augustine says: "When God wishes to show mercy to any one, he calls him in the manner best adapted to him, so that his call shall not be despised."[2]

God sees me! This thought should turn us from evil. A God infinitely perfect, Sovereign Lord of heaven and earth, has his eye upon me! God sees me; he knows all my actions, all my words, all my desires, all my thoughts. Even if I can impose upon men, I cannot prevent God from beholding me. He sees me in the darkness as in the glare of day. He sees me who will be my judge, and to whom I must render an account of all my thoughts, words, and actions.

God sees me! This thought should stimulate us to good. He sees all our good works; the world may be unjust to us, but God sees our innocence, our sufferings, our trials, our efforts, sees them with love and compassion.

God is infinitely wise; he adapts all things perfectly to accomplish their intended result. As he knows perfectly the forces inherent in all beings and all their possible relations, nothing was easier to him than to endow them with all the faculties fitted to their end, and to establish among them a connection and subordination that no created intelligence could ever have devised.

The material world gives us at every moment new lessons on the wisdom of God, but it is evinced still more in the human race. It has always guided the destinies of nations and individuals in such a manner that they carried out his views, often without the least suspicion on their part. Joseph is sold; what was intended for his ruin served to raise him to power. Moses is exposed as a child, and by that very act touched the heart of the king's daughter, and was placed in the way to become the leader and liberator of his people. Our feeble mind cannot always trace

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[1] Matt. xi. 21.

[2] Ad Simpl., l. 1, q. 2.

the work of the divine wisdom, but after seeing so many examples in history, we cannot but recognize the action of an infinitely wise hand in the works and events, of which we do not understand the purport.

God is almighty; that is, he can do all that he wills, and has only to will it to accomplish it. God is called almighty in more than seventy places in the Bible. The Creed begins: I believe in God the Father Almighty. This faith is the basis of a multitude of dogmas of our religion, such as the creation and preservation of the world, the incarnation, resurrection, the Holy Eucharist, etc.

God creates by a mere act of his will: "He spoke and they were made; he commanded and they were created."[1] "And God said: Be light made, and light was made."[2] To create is to draw something out of nothing, or give it existence by an act of the will. This world has not exhausted God's power, he can create as many universes as he will.

The Scripture, in turning our thoughts to God's omnipotence, often wishes to excite us to a sense of our own nothingness and to inspire a salutary fear. Man is nothing compared to the grandeur of creation, and still less in presence of the Creator. God says to us as he did to Job from the whirlwind: "Where wast thou when I laid the foundation of the earth?"[3] Man should bow humbly before him whose works proclaim him almighty: "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales and the hills in a balance? Behold the nations are as a drop of a bucket, and are counted as the smallest grain of a balance."[4]

God is almighty, not only to chastise, but also to protect and to save, and therefore we should unite a salutary fear to a great confidence. Fear of God should banish all other fear. And why should we fear aught but God, since all that exists is at the mercy of the Almighty, and not a sparrow falls from the roof or

[1] Ps. cxlviii. 4, 5. [2] Gen. i. 3. [3] Job xxxviii. 4. [4] Isa. xl. 12.

a hair from our head, but by his permission? The deadly enemy of God and man can do us no evil, because he is restrained by the hand of the Almighty. Confidence in this divine protection has made the saints calm amid dangers from savages, tempests, and all other sources.

God is holy; that is to say, he loves and wishes the good and hates evil. The moral law is founded on the very nature of God; it prescribes what is conformable to that law, and forbids what contradicts it. The sanctity of God is the foundation and model of ours. For us sanctity consists in loving God as the sovereign good, and for his own sake, and all else for his sake. God cannot wish moral evil or sin. The holy Scripture says distinctly: "Thou art not a God that willest iniquity."[1]

God is holy in himself; essentially, infinitely, invariably, and sovereignly.

The sanctity of God is the source of all holiness in creatures; it is its model and its type, its end and its reward.

The thought of God's sanctity should make us feel our nothingness, and fill us with sentiments of humility. If we reflect that the highest sanctity of the creature is but defiled before God, "that the heavens are not pure in his sight," what shall we think of our own justice, not merely in comparison with God, but with what we feel it should be? What respect should not the thought of God's holiness excite in us? With what awe should we not appear in the sight of God, who is everywhere present, and in especial manner in our churches?

God is just: he rewards the good and punishes the wicked. Our conscience recognizes God as a just judge, when even after a secret fault it is troubled and disquieted; and, on the contrary, after a good action it feels happy and contented. And the chastisements which, from the first, have fallen upon rebellious creatures, what do they proclaim except the existence of a sovereignly just God? "God spared not the angels who sinned, but delivered them, drawn down by infernal ropes, to the lower hell, into torments, to be reserved unto judgment, and spared not the original world."[2] On account of sin, God deprived our first parents, and

[1] Ps. v. 5.

[2] 2 Peter ii. 4.

their descendants, of the supernatural gifts which he had lavished on them, changed the course of nature to punish them, left men in the tyranny of Satan, and permitted thousands of creatures, for whom he had prepared heaven, to be deprived of eternal bliss.

Notwithstanding God's rigor in punishing sin, he manifests his goodness and mercy as well as his justice, which is more glorified in rewarding the good than in punishing the wicked.

When God rewards our good works, he crowns his own gifts, for we not only receive from him the faculty of doing good, but every virtuous action is a gift of his goodness. Yet God rewards good more than he punishes evil.

The justice of God is not exercised fully until eternity. Good and evil do not receive here below the reward or chastisement that they deserve, although there exists a certain justice or compensation here below, for good as well as for evil.

We must not consider God's justice as only inspiring fear. It really merits our love, for it is the justice of a father impelled even by his goodness in punishing. Is not the justice of God more admirable in the reward of virtue than in the punishment of sin? And what is the least good action—a mere glass of water, for example, given for the love of God, compared to eternal beatitude? Even if the reward of our good actions is entirely deferred to the next life, we should not doubt; we know that it is sure.

We should fear God's justice in punishing evil. The fear of human justice prevents many crimes; the thought of God's justice should produce still more salutary effects in us by deterring us from sin. Many criminal acts escape the eye of earthly judges, but the eye of God beholds all.

"There are few of God's attributes more beautiful or more adorable than his justice. There is no justice like his, for it is founded on his own divine nature, not on any obligations by which he is bound. Some of the saints have had a special devotion to his justice, and have made it, in a peculiar manner, the subject of their contemplations. An intelligent creature would rather be in the hands of God's justice than at the mercy of the

most loving of his fellow-creatures. The Apostle tells us, that the acceptance of our contrition and the forgiveness of our sins depend upon God's justice. His distribution of the gifts of nature, grace, and glory is the masterpiece of his justice, which alone, and of itself, could fill us with gladness and wonder for a whole eternity."

The goodness, mercy, and longanimity of God have this in common, that mercy is God's goodness to the repenting sinner; longanimity is his goodness to the sinner who does not yet repent.

"How shall we speak of thee, O beautiful mercy of God? It is mercy which seems, above all things, to make us understand God. Wherever we go there is mercy—the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day we work in mercy's light, and we sleep at night in the lap of our Father's mercy."

God is good; he loves all his creatures, and grants them numberless benefits. The Holy Scriptures attest God's goodness: "Thou lovest all things that are, and hatest none of the things which thou hast made."[1] God loves even sinners, not as sinners, but as his creatures. Each one of us is the object of that love which God declares he had for the people of Israel: "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will I not forget thee."[2] We see God's goodness also in the order and preservation of the world for man's sake.

Although man, as a creature, is inferior to the angels, yet he has this advantage over them, that in the Incarnation it was human, not angelic nature that was united to the divine nature in the person of the Son of God. The Son of God became, in his incarnation, our brother. And as it is his delight to be with the children of men, his ingenious love invented and instituted the Sacrament of the Eucharist, to abide with us forever, and nourish us with his divine substance. To raise us to the highest possible resemblance to himself, God has adorned our soul with gifts of a special order; has raised it to a supernatural dignity, by making it partake of the divine nature as far as a created nature is

[1] Wisdom xi. 25. [2] Isa. xlix. 15.

susceptible of doing. "By Christ Jesus, our Lord, he hath given us most great and precious promises: that by these you may be made partakers of the divine nature."[1] Sanctifying grace gives us a new life, and makes us children of God in a new and more exalted manner. The effect of this divine adoption will be our supernatural beatitude by the intuitive vision of God. "We are now the sons of God, and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him, because we shall see him as he is."[2]

It is not from necessity or for his own advantage that God has called us into existence and lavished his gifts upon us. His goodness appears all the more admirable when we consider his greatness. It is purely from his goodness that God bestows his gifts on us. In creating the world in general, and man in particular, God undoubtedly had in view his own glory; but this does not diminish his goodness; for creation does not increase his greatness or happiness.

As God has given us so many proofs of his love, nothing should seem to us more just and easy than to return it. Our hearts are naturally drawn toward one by whom we know that we are loved. Let us then be grateful to the goodness of God, and let us love our neighbor as the beloved disciple enjoins. "If God has so loved us, we too should love one another."[3] Let our charity be like that of God, universal, and embrace even our enemies. "Love your enemies; do good to them that hate you; and pray for those that persecute and calumniate you; that you may be children of your Father who is in heaven, who maketh his sun rise on the good and the bad, and raineth upon the just and the unjust."[4]

God is merciful; that is to say, he is disposed to turn aside evil from his creatures, and to pardon all truly contrite sinners. God is infinitely good, and consequently disposed to do good to his creatures. Every benefit he grants them removes a part of their misery or supplies a defect. Thus God's mercy is a consequence of his goodness or his love, or rather it is his goodness and love that we style his mercy, when we consider not the good it con-

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[1] 2 Peter i. 4. [2] 1 John iii. 2. [3] 1 John iv. 11. [4] Matt. v. 44, 45.

fers, but the evil it removes. God is really and truly merciful, although he does not experience any feelings of grief or sorrow at the misery which he compassionates, for this grief is no essential part of mercy. God is merciful to the sinner because he loves him. God, being goodness itself, is always disposed to do good to his creatures, and the sinner, notwithstanding his guilt, may always be an object of pity. The misery and misfortune in which the sinner languishes, are of a nature to excite God's compassion and touch his merciful goodness. God is merciful to the sinner also because the sinner, who belongs to God, like all other creatures, is in the way of perdition, notwithstanding the divine solicitude for his welfare. God cannot, with indifference, behold his own image disfigured, and his designs for man thwarted, the blood of the Divine Son shed in vain. He shows mercy to the sinner also in order to manifest his power in the destruction of sin. The justification of the sinner is a work of the supernatural order, and consequently exceeds the creation of the world as far as grace excels nature. St. Augustine[1] declares justly, that it is superior to heaven and earth and all that is on earth or in heaven.

To form even a feeble idea of the divine mercy, we must consider the greatness of him who is offended by sin. We are poor creatures, wretched worms of earth, and yet we find it hard to forgive an injury. We would wonder to see an emperor generously pardon an insult from one of the meanest of his subjects. What then should be our astonishment to behold the infinite majesty, the creator of the universe, the author of countless benefits, pardon his creature? God's mercy extends not to a few sinners, but to all. "Thou hast mercy upon all."[2] It extends to all sins. "If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool."[3]

The Church, guided by Jesus Christ, has always condemned as blasphemers and heretics those who set limits to God's mercy.

This mercy is the more astonishing when we consider the manner in which it is exercised. God not only pardons the repent-

[1] In Joan. tract. 72. [2] Wisdom xi. 24. [3] Isa. i. 18.

ant sinner, but he loads him with benefits. He adorns him with sanctifying grace, as the father of the prodigal son clothed him in his finest robe; as if to celebrate it as a triumph, he inspires all his angels to rejoice over him.

God will withdraw us from the world when it pleases him, and then the day for mercy will have set. We must so live as not to be surprised by the day of justice. We must, above all, beware of letting a trust in God's mercy lull us into persistence in sin. This would be to despise God and deprive us of his mercy.

God in his longanimity is patient with sinners and gives them time to do penance. In his mercy he receives back the contrite sinner; in his longanimity he bears with the impenitent; mercy pardons, longanimity bears with the sinner, and seeks to put him in a condition to obtain mercy. The Scripture often extols the patience and longanimity of God. "Lord God, merciful and clement, patient, and of much mercy."[1] "The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance."[2] But though the longanimity of God fills us with admiration and gratitude, we must not forget that God nowhere pledges himself to grant us time for repentance after sin. God promises the sinner his grace, but not an unlimited time for his conversion. A prolonging of life is salutary to him who repents, but it is terrible to the one who abuses it only to increase his sins. "Say not: The mercy of the Lord is great; he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day."[3]

God can speak and reveal only what is true; he can neither deceive nor be deceived. Veracity consists in the conformity of our thought and will with our word, when we affirm or promise anything. Fidelity makes us adhere to what we affirm or promise. "God is true and every man is a liar."[4] Man's understanding is subject to error and his will inclined to evil. Hence man

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[1] Exod. xxv. 6. [2] 2 Pet. iii. 9. [3] Ecclus. v. 6–8. [4] Rom. iii. 4.

is not always in the truth and becomes a deceiver, sometimes willfully, sometimes involuntarily. In God this is impossible. His infinite intelligence is possessed of all truth and is consequently incapable of error; his will is holy and consequently abhors falsehood; for God cannot will what is contradictory to him. He is truth itself, and truth is in contradiction with error.

The veracity of God is the immovable foundation on which the faith of the Church rests. If doubt should rise in our mind and tend to shake our faith, nothing would be better than to call to mind the solidity of this foundation of our faith. The thought of God's veracity should also inspire us with a profound horror for falsehood, dissimulation, and hypocrisy. The veracity of God, as the foundation of our faith, is also the foundation of the relations between God and man, as man's veracity is the necessary bond of society.

God is faithful; that is, he gives what he has promised, and fulfills his menaces. The Almighty, in the Scriptures, gives us the assurance of his fidelity to his promises and threats. "And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations, and repaying forthwith them that hate him, so as to destroy them without further delay, immediately rendering to them what they deserve."[1] The fulfillment of this is seen clearly in the history of the Jewish people. God accomplishes all his promises in a manner equally certain. The apostle says: "Let us hold fast the confession of our hope, without wavering, for he is faithful that hath promised."[2]

In fact the fidelity of God is a consequence of his veracity and immutability. God is faithful, also, because he is wise and holy. All that God has announced, like the last judgment, will most certainly come to pass. So what is promised conditionally will be accomplished when the prescribed condition is fulfilled. Thus, for example, we shall surely attain life everlasting if we die in a state of grace.

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[1] Deut. vii. 9. 10.

[2] Heb. x. 23.

What confidence should not fill our hearts at the thought of God's fidelity! Even if our hope rested on the divine goodness, unsupported by promises, we should trust ourselves to God with filial confidence; but as he has promised us eternal life and means to attain it, any distrust on our part would be an insult. Why then do we rely so little on God, in spite of his promises, and so much on men, forgetting what the wise man says: "Who shall find a faithful man?"[1] God's fidelity to us should be the model of our fidelity to our fellow-beings and toward God himself.

God is immutable. There is in him no change or shadow of vicissitude. "God changes his works without changing his counsels," says St. Augustine. But the change is in creatures, not in him. Time cannot change him, because he is eternal; nor place, because he is immense. He cannot change within himself, because he is perfect. He cannot be changed by anything outside him, because he is almighty. His life is absolute repose, beatitude, simplicity; and in all this there can be no change. The very necessity which compels us to speak of God, as if he changed, only brings home to us more forcibly the perfection of his tranquillity. Let us then lovingly adore that unchangeableness of God, which has lain for all eternity more unwrinkled than a summer sea, and will lie to all eternity, with almost infinite worlds round about it, and yet have no current, stream, or pulse, or tide or waves, with no abyss to hold it, and with no shore to bound it, with no shadow from without, and no throbbing from within.

The Unity of God.

The next of the great dogmas of faith necessary for salvation is the unity of God. This Moses proclaimed to the chosen people, and our Saviour, in the new law, repeated it as the first commandment of all: "Hear, O Israel, the Lord our God is one God."[2] God had himself proclaimed it: "See ye, that I alone am, and there is no other God beside me."[3]

As long as men retained a true knowledge of God, and his

[1] Prov. xx. 6. [2] Deut. vi. 4; Mark xii. 29. [3] Deut. xxxii. 39.

attributes, they could not lose the faith in the unity of God. Every attribute shows that there is and can be but one God. The Deity must be infinitely perfect; but there cannot be two beings infinitely perfect, for each would lack the perfections of the other, and cease to be perfect. If there existed another being equal to him, and independent of him, God would not be omnipotent, independent, supreme. Tertullian, arguing against the pagans, said: "Either we must admit that there is only one God, or refuse to admit any."

But the true conception of God was darkened by the passions. The goodness, the mercy of God, his omniscience and omnipotence, were lost sight of. Men felt the evil inclinations of their own hearts, and saw evil increase. They raised the principle of evil to an equality with God, and made every passion a deity. From this sprang the fearful polytheism of the heathen world, which worshiped gods without number. So rapidly did this terrible darkness of the mind and heart spread over the world, that only a few centuries after the Flood the whole world was sunk in it, and the Almighty, to preserve the faith in the existence and unity of God, called Abraham from amid the worshipers of the solar system and fire, and set him apart as the father of a nation who were to serve him alone.

The wonderful ways of God toward the holy patriarchs, and the election of the people of Israel, all tended to preserve pure and intact this great truth. The first of the commandments delivered to Moses said expressly: "Thou shalt have no other gods beside me." The prophets and holy men were constantly recalling this truth to the people of Israel, who, dwelling in the midst of nations that worshiped numberless false gods, of the most horrid or alluring character, were constantly tempted to fall away, either through a love of pleasure or a foolish terror. God supported the teachings of his servants by numberless miracles, to show that he alone was the true God, and that the gods of the Gentiles were demons. Isaias, repeating the words of God, says: "Remember the former age, for I am God. and there is no God beside me, neither is there the like to me";[1] just as

[1] Isaias xlvi. 9.

St. Paul addressing the Corinthians, who had embraced the faith, but lived amid the gorgeous temples where art lent all its seductions to draw men to the service of idols, says: "There is no God but one; for although there be that are called gods either in heaven or on earth (for there be gods many and lords many), yet to us there is but one God."[1] This faith was preached by the apostles in the great cities of Asia, Greece, and Italy, before the very temples of the false gods, and in the early ages of Christianity millions of Christians gave their lives to acknowledge that there was but one God, and that all that the pagans called gods were but demons.

Among the miracles wrought by God to show that he alone was God, we have recorded that striking one where the prophet Elias established this truth. The ten revolted tribes, after worshiping the golden calves, had taken up the false gods of the Chanaanites, and become adorers of Baal. Elias met the wicked King Achab, and when the people were assembled said: "How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him." He then told them to give him a bullock, and the priests of Baal a similar victim. He bade the priests of the false god to cut their victim in pieces and lay it upon wood, and he did the same. Neither put fire to the wood; that was to come from heaven as a sign which was the true faith. "Call ye on the names of your gods," said the prophet, "and I will call on the name of my Lord; and the god that shall answer by fire, let him be God." From early morn to midday the priests of Baal prayed around their altar, slashing their bodies with knives to propitiate their god, the prophet taunting them all the while. Then he poured water over his own victim as it lay on the wood placed on an altar of twelve stones to represent the tribes. Again and again he drenched his altar and offering with water, the people wondering. Then he prayed: "O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and that according to thy commandment I have done all these things. Hear me, O

[1] 1 Cor. viii. 4, 5.

Lord, hear me; that this people may learn that thou art the Lord God, and that thou hast turned their heart again." Then the fire of the Lord descended and consumed the victim and the wood and the very stones of the altar, and licked up the water that stood in the trench around the altar. Convinced by this striking miracle, the people fell on their faces and cried, "The Lord he is God, the Lord he is God."

We say in the Creed, "I believe in God," because we are not only to believe that there is a God, and that all he says is true, but also because we are bound to commit and trust ourselves to God with love and confidence. St. Augustine says, with great accuracy, "It is one thing to believe God; another to believe that there is a God; still another to believe in God." To believe God is to regard as true what he says; to believe that there is a God is to admit his existence; finally, to believe in God is to combine love and faith. It is an easy thing to believe that God speaks the truth: the wicked can believe this almost as well as the good. To believe that there is a God is what even the devils must do. But to believe in God is the lot of those only who love him, who are Christians, not in name only, but in fact and in conduct.[1] Faith then not only subjects our intellect to God as the infallible truth, but leads us to love God as the sovereign good, and to tend to him as to our last end. We must not, however, deduce from this that faith cannot subsist without charity, for the Christian who sins and consequently loses charity, does not for that reason cease to be a Christian; but his faith is dead and cannot in this condition enable him to acquire eternal beatitude.

There is only one God; the worship of this one true God has for centuries banished from much of the earth that polytheism or worship of a multitude of gods, which was the religion of the most civilized nations of antiquity. The torrents of blood shed by the martyrs have extinguished the fire which burned on the altars of the idols, and the light of Christianity has put to flight the dark phantoms which received public adoration. But is there not a profane and impious fire burning in the secret recesses of our soul?

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[1] Serm. in symb.

Is all idolatry banished from our heart as well as our mind? Truly does Tertullian say: "One can commit idolatry without entering a temple, and with no visible idol." The heart commits idolatry when it loves a creature as its last end, as a source of felicity. Are we always exempt from this refined idolatry? Have not our passions set up a multitude of divinities? Your god is some creature whom you prefer to please and fear to displease more than you do the Sovereign Lord of heaven and earth. Your god is some pleasure for which you renounce the joys of eternity; some temporal good to which you devote all your care and all your toil; a handful of dust, formed for a time into a human body, and destined to become ere long the sport of the worms, absorbs all your thoughts and all your desires. The pagan burned before his idol only a handful of incense; you, perhaps, says Tertullian, offer to yours your mind, your heart, your exertions. Not to fall into so shameful an idolatry, let us often remember these words: "I am the Lord thy God; thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing; thou shalt not adore nor serve them." [1]

Let us endeavor to take to heart what the pious Tobias expressly enjoined upon his son: "All the days of thy life, have God in thy mind, and take heed thou never consent to sin." [2] God is our Father; he is the source of all life; in him alone can our soul find rest, consolation, and happiness. He is also the Sovereign Lord Almighty of heaven and earth; we cannot escape his avenging hand if we depart from him and do evil. Let us then adhere to him, love him above all things, and fear nothing so much as offending him by sin, thereby losing his grace and friendship. Let us all preserve the filial love of God engraven deeply in our souls; it will strengthen and uphold us when we are in danger of falling. "No evils shall happen to him that feareth the Lord." [3] "The fear of the Lord driveth out sin." [4] We can convince ourselves of this by what is related of two holy religious, Blessed Peter Faber and Anthony Araoz. They directed the consciences of a great many personages of both sexes, at the court of the Span-

[1] Exod. xx. 2 5. [2] Tob. iv. 6. [3] Ecclus. xxxiii. 1. [4] Ib. i. 27.

ish king, and astonished all by their insensibility and indifference toward all the pleasures and greatness of that brilliant court. One day the king said to Araoz: "The rumor spreads that you carry about you a certain herb that preserves you from all temptations of the senses." As Araoz laughingly replied that there was some truth in that, the king retorted: "On your life! tell me what is this magical plant; how do you call it?" "Sire," replied Araoz, "this magical herb is called the Fear of God. It has the virtue of preserving from sin, and like the fish's liver laid on the coals by Tobias, it can put the evil spirits to flight." Let us too employ this powerful antidote. Let us fear nothing so much as the loss of God's friendship. Let us esteem no advantage as equal to his grace, and love no pleasure so much as the happiness of serving him. Then no seduction will be so powerful as to make us renounce the love of God. Let our first thought, on awaking in the morning, be to pray to the Lord to preserve us from all sin. Let us often repeat, during the day, and especially in the moment of temptation, "Lord, do not permit me to be separated from thee! Let me rather die than offend thee." Nor let us suppose that a life spent in the fear of God is full of disquiet and uneasiness. The vain fear of losing riches or dignities, and the servile fear which trembles only at the thought of hell, without detesting sin are painful, overwhelming; but it is not so with the filial fear, which makes us avoid offending the best of fathers. This gladdens the soul, touches the heart, and inspires us with a blessed confidence for the hour of death. The spirit of truth declares it in the Scriptures: "The fear of the Lord is honor and glory, and gladness and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy and gladness, and length of days. With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed."[1] The Council of the Vatican declares: "The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, creator and Lord of heaven and earth; almighty, eternal, immense, incomprehensible, infinite in understanding, and in will, and in every perfection."

[1] Ecclus. i. 11–13.

The Three Divine Persons in One God.

The next of the great truths which may be regarded as essential to salvation, is the dogma of the Holy Trinity. Under the law of nature and the Mosaic dispensation, this mystery was not explicitly believed by the faithful, although implicitly it was. The Old Testament speaks of the Trinity only in a vague and general way. Many were saved, though this doctrine had not yet been clearly revealed; but under the New Law, when the gospel is preached throughout the world, and baptism given everywhere in the name of the Blessed Trinity, we can scarcely form to our minds circumstances where ignorance of this great truth can be free from guilt.

While polytheism covered the face of the earth and every allurement enticed the children of Israel from the faith in the One True God, the three divine persons were not distinctly made known; and the Old Testament speaks of it only in more obscure terms. Thus in Genesis,[1] "And God saw that it was good and he said: Let us make man to our image and likeness." The Book of Ecclesiasticus, or Ben-Sira, is rejected by the Jews since the diffusion of Christianity, because in more than one place it uses language which can be explained only of the Trinity. Our divine Lord himself cited to the Jews the psalm of David, "The Lord said to my Lord: Sit thou at my right hand," and asked them how David could call the Messias his Lord, when he was his son or descendant, compelling them to admit that the promised Messias was both God and man. So the son of Sirach says, "I called upon the Lord, the father of my Lord."[2]

The mystery of the Holy Trinity is, that there are in God three divine persons, the Father, the Son, and the Holy Ghost; that the Son proceeds from the Father; and the Holy Ghost from the Father and the Son. That these three persons are one in essence, equal in majesty; that the Father is God, the Son God, the Holy Ghost God, and yet that the Father, Son, and Holy Ghost are but one God; that there are in God these three distinct persons

[1] i. 25, 26. [2] Ecclus. li. 14.

having identically one same nature. This is a mystery which unaided human reason never could have attained had not God revealed it.

By person we mean a reasonable being, who possesses an individual existence and can determine his own action. Thus man is a person, because he subsists not in another being, but in his own individuality, and is consequently master of his actions. But in man the soul is not a person; it has not an existence apart and of itself; it is united to the body to form with it one single being, which we call man. On the other hand, human nature, which forms a person when it subsists independently for itself, loses its personality by its union with the Divine Word in Jesus Christ, because it receives from it a perfection which enables it to produce acts of a divine value. The personality of a being consists, therefore, in not being united to any other being which completes it, but in its subsisting independently for itself and being able to determine its action.

When we acknowledge three persons in God we distinguish in him three individualities, subsisting of themselves and appearing as capable of action. The holy Scripture leaves no doubt on this point. We shall cite merely the following: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[1] "There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."[2] "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things."[3]

Three persons are here mentioned who are consequently distinct from each other; for where there is number there is also distinction. The moment three bearing different names are appealed to as three witnesses, and especially when one is pointed out as proceeding from another, or sent by him, there is evidently a distinction between them.

Moreover, all three appear capable of distinct action; for to speak, to bear testimony, to send, are acts belonging to persons; consequently, the Father, the Son, and the Holy Ghost, to whom

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[1] Matt. xxviii. 19. [2] 1 John v. 7. [3] John xiv. 26.

the Scriptures attribute these acts, are persons. If we cannot doubt the personality of the Father, because it flows from all that is said of him; it is the same of the Son and of the Holy Ghost, who are equaled to the Father in the formula of baptism, and invoked with him, as the term "In the name" indicates. Moreover, the Son appears as a person so clearly in numerous passages of Scripture that it is impossible to regard him as a simple manifestation or attribute of God. The Holy Ghost is represented as sent by the Father and the Son, consequently as distinct from both; he, therefore, must be a person also.

The mystery of the Holy Trinity has always been firmly believed in the Church; as is evinced by the energy with which she condemned, in her very origin, heretics who, like Praxeas, Noethus, and Sabellius, dared to deny this article of faith. Tertullian composed a work expressly to refute Praxeas, who was compelled to retract. In the same way, St. Hippolytus combated Noethus, who was excommunicated; and St. Dionysius of Alexandria refuted Sabellius. Moreover, two synods, held at Antioch, in 264 and 269, condemned the new heresy, and confirmed the primitive faith of the Church in the mystery of the Holy Trinity.

We will mention some of the testimonies of the most ancient authors and Fathers of the Church: St. Clement, Pope,[1] and St. Ignatius, the martyr, speak expressly of the three persons in God. St. Justin, in order to refute the pagans, who accused the Christians of atheism, because they took no part in the sacrifices offered to the idols, proves that Christians honored God the Father "as the author and creator of the universe," and Jesus Christ his true Son and the Prophetic Spirit. This holy martyr and apologist for the Christian faith expressed the dogma so frequently, and so distinctly, that the adversaries of Christianity have alleged that he was the first one who forced Christians to believe the Trinity. Athenagoras, a contemporary of St. Justin, also repelling indignantly this accusation of atheism, exclaims: "Who will not wonder to hear those called atheists who assert that the Father is God, and the Son God, and the Holy Ghost, and demonstrate their

[1] In St. Basil, De Spir. Sancto, ch. xxix.

power in union and their distinction in order?" History relates that the Christians did not hesitate to confess their faith in the mystery of the Holy Trinity before judges and executioners. In the holy Council of Nice the faith in this mystery was solemnly defined and confirmed against Arius. The later fathers and doctors have proved, developed, and illustrated that same doctrine in every way. They usually terminated their public discourses with a doxology, honoring the three divine persons.

The Father is truly God. He exists of himself from all eternity. He is, therefore, God. Jesus Christ says: "For, as the Father hath life in himself, so hath he given to the Son to have life in himself."[1] "Abba, Father, all things are possible to thee." "I ascend to my Father and to your Father, to my God and to your God."[2] It was the doctrine of the apostles. St. Peter habitually speaks of him as "God the Father," or "God and the Father of our Lord Jesus Christ."[3]

The Son is God. St. John, in his sublime Gospel, states it distinctly: "In the beginning was the Word, and the Word was with God, and the Word was God."[4] If the Word was in the beginning, he is eternal and therefore God; if he is eternally with the Father, he is distinct from him as a person and possesses the same nature as God. St. Thomas, after the resurrection, distinctly recognized the divinity of Jesus Christ, exclaiming: "My Lord and my God."[5]

The Holy Ghost is true God. This the Scriptures distinctly declare in many places. St. Peter said to Ananias, "Why hath Satan tempted thy heart to lie to the Holy Ghost? . . . . Thou hath not lied to men, but to God."[6]

St. John, in his testimony of the three witnesses, says expressly, that the three divine persons are one;[7] as Jesus Christ has said, "I and the Father are one."[8] The Holy Ghost is thus clearly God. So St. Paul, writing to the Corinthians:[9] "There are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God who worketh all in all. And the

[1] John v. 26. [2] John xx. 17. [3] 1 Peter i. 3. See Rom. xv. 6; 2 Cor. i. 3.
[4] John i. 1. [5] John xx. 28. [6] Acts v. 3. [7] 1 John vii. 8.
[8] John x. 30. [9] 1 Cor. xii. 4, etc.

manifestation of the Spirit is given to every man unto profit; to one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit." "But all these things one and the same Spirit worketh, dividing to every one according as he will." Here the giver is called God and the Spirit, and divine perfections are ascribed to him. They are also, in 1 Cor. ii. 11, where the same apostle says: "But to us God hath revealed them by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no one knoweth but the Spirit of God." The nature of God can be comprehended only by a divine person, hence the Holy Ghost must be God.

The three persons are but one God, because they have in common the divine nature, one and indivisible. Faith teaches us that the three persons have not similar natures, for then they would be three Gods, but identically the same. The Father is God because he possesses the divine essence or nature; and it is the same with the Son and Holy Ghost. The Fourth Council of Lateran teaches expressly: "Each of the three persons is the divine substance, essence, or nature."

Each person possesses all the divine perfections. St. Athanasius, in his Creed, details it to obviate all doubt. "The Father is eternal, the Son is eternal, the Holy Ghost is eternal. The Father is almighty, the Son is almighty, the Holy Ghost is almighty; in the Trinity no person is older or greater than the other; all three are equal and coeternal."

The Fourth Lateran Council declares, tnat the Father is of himself, that the Son is from the Father only, and that the Holy Ghost is from both. The Father is of himself, not made, nor created, nor begotten. He is the principle of all. The second person is begotten of the Father. "The Son has not been made nor created, but begotten," says the Athanasian Creed. The Father in the second Psalm says, "Thou art my Son, this day I have begotten thee," and in Psalm cix., "Before the daystar I begot thee." The holy Scripture calls the second person the Son, and sometimes the Word.

The Holy Ghost, the third person, is not made nor created, nor begotten, but proceeds from the Father and the Son. That the Holy Ghost proceeds from the Father has never been doubted, even by those who denied his divinity: "When the Paraclete shall come, whom I shall send you from the Father, the Spirit of Truth, who proceedeth from the Father, he will bear testimony of me."[1] Since the time of Photius, the Greek Church, which prevails in the Russian and Turkish empires, has denied that the Holy Ghost proceeds from the Father and the Son, but they contradict the Scriptures and tradition. Our Lord says distinctly: "But when he, the Spirit of truth, shall come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall show you. He shall glorify me, because he shall receive of mine and shall show it to you." If he is God he cannot receive anything, as he can want nothing; he can only proceed from the Son; and our Lord says that he will send him. This sending and giving is implied in the term "proceeds."

All the tradition of the Church establishes the procession of the Holy Ghost from the Father and the Son. St. Athanasius calls the Son the principle of the Holy Ghost, and says, "that the Son communicates to the Holy Ghost what the Holy Ghost has."[2] St. Chrysostom, in his first Homily on the Creed, says: "Such is the Holy Ghost, who proceedeth from the Father and the Son, and distributes his gifts as he will." St. Gregory of Nyssa says: "The Holy Ghost is distinct from the Son, because he is (proceeds) from him."[3]

When Macedonius denied the divinity of the Holy Ghost the Council of Constantinople in 381 added to the Nicene Creed the words: "The Lord and giver of life, who proceedeth from the Father, who with the Father and the Son is jointly adored and glorified, who spoke by the prophets." The words "and from the Son" were added by synods in Spain, and finally adopted in the Second Council of Lyons, 1274, and in that of Florence, 1439, where, with the consent of the Greeks, it was declared an article

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[1] John xv. 26. [2] Lib. de Trin., n. 19. Orat. 3; contra Arian, 25. [3] Lib. ad Ablad.

of faith, that the Holy Ghost proceeds from the Father and the Son, as from a simple principle.

Though the Son is begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, the three divine persons are equally ancient—that is to say, eternal—there is no difference between them as it were in point of time, although following our limited human words, we call them the first, second, and third persons of the Blessed Trinity; this must not lead us to imagine that the Father ever existed without the Son, or the Father and Son without the Holy Ghost.

The three divine persons having a common and identical nature, act exteriorly in an inseparable manner, hence the manifestations or exterior actions of God belong to the three persons. However, following passages of Scripture, we ascribe certain special relations to the world to each of the three persons.

To the Father are attributed the works of omnipotence, and especially the creation. As the principle of all, it is natural that we should regard the Father especially as the source of all created things—the eternal Father. St. Paul ascribes mercy, especially to the first person, calling him "the Father of Mercies."[1]

To the Son are attributed the works of wisdom, and especially Redemption. St. John says, "all things were made through him."[2] The admirable order of the world having been disturbed by sin, was to be restored by Redemption. As the primitive order of the world is attributed especially to the Son, it must be the same with its restoration, for Redemption also is a work of supreme wisdom. Yet the Incarnation is not attributed to the Son in the same sense that creation is attributed to the Father. It is his own act; for it is the person of the Son, to the exclusion of the persons of the Father and the Holy Ghost, who united itself to human nature.

To the Holy Ghost are ascribed the works of love, and especially sanctification. Love is the fundamental act of the will, and the Holy Ghost is the reciprocal love of the Father and the Son. Love manifests itself by benefits, by acts of goodness;

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[1] 2 Cor. i. 3. [2] John i. 3.

hence, the effects of God's goodness are attributed to the Holy Ghost. In the Creation were manifested omnipotence in drawing being out of nothing; wisdom in establishing the order of the world, and goodness in adding other benefits to the great one of existence. For this reason the life-giving act in creation is attributed to the Holy Ghost.

Besides the natural life, we owe to the Holy Ghost, according to the Scriptures, the more precious life of grace: "What is born of the flesh is flesh, and what is born of the spirit is spirit."[1] The Apostle ascribes to the action of the Holy Ghost the new and spiritual life which succeeded the death of sin: "And such some of you were; but you are sanctified, but you are justified in the name of our Lord Jesus Christ and the Spirit of our God."[2] Sanctification is especially ascribed to the Holy Ghost, because it is the principal effect of God's love for creatures.

The mystery of the Holy Trinity is above human reason. It is impossible for our feeble reason, which knows created beings only imperfectly, to comprehend a mystery like the Holy Trinity, which is infinitely above all that is created. The holy Scriptures themselves teach us, that but for revelation we should have no knowledge of this mystery. "No one knoweth the Son but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him."[3] Without the knowledge of the Father and the Son, that of the Holy Trinity is impossible. Therefore St. Hilary, speaking of this mystery, says: "The Church knows it; the Synagogue doth not understand it; philosophy doth not understand it." There are indeed in the Old Testament indications or allusions to the mystery of the Trinity; but the complete knowledge of this mystery was not granted to the synagogue, it was reserved to the Church.

We must admit, with St. Thomas Aquinas, that human reason, left to itself, can know God only as he is manifested by creation, and thus the acts being of the three divine persons in common, cannot lead to a knowledge of the three distinctly, but only to the unity.

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[1] John iii. 6. [2] 1 Cor. vi. 11. [3] Matt. xi. 27.

Even since it has been revealed it is impossible to prove, by reason only, that there must be three persons in God. The Fourth Lateran Council calls the mystery "*incomprehensible and ineffable.*" "No creature," says Pope Hormisdas, "can ever fathom the mystery of the Trinity." St. Ambrose also says: "It is impossible to understand the generation of the Divine Word; sense refuses; the voice is silent."

Hence all the arguments from reason in favor of the Holy Trinity are rather to show that the revealed doctrine of the Trinity is not opposed to reason; for though the mystery is above reason it is not contrary to it. The doctrine of the Trinity of persons rests on the authority of God, and consequently cannot be in contradiction with any principle recognized by reason. There is no contradiction in saying that God is one in nature and three in person. There is nothing incompatible in the idea of God the Father. He says in Isaias, "Shall not I that make others to bring forth children, myself bring forth? saith the Lord. Shall I that give generation to others be barren? saith the Lord thy God."[1]

Reason gave some of the Holy Fathers comparisons to explain the Holy Trinity, or enable us to understand it. St. Augustine finds terms of comparison in the three faculties of the soul, will, memory, and understanding. These three faculties subsist in one and the same soul, in one and the same substance; and although the memory is distinct from the understanding and the will, it is still simply the soul acting through these three faculties. Yet the comparison fails, for the three faculties are not three distinct persons.

It is the same with other comparisons, such as that of a spring, a stream flowing from it, and water in a vessel drawn from it. It is all the same water, yet the three are distinct.

As nothing in creation can give an exact idea of the Holy Trinity, Christian art has always found it difficult to symbolize it. In the mediæval churches it was figured by the letters Y and T, a single letter formed of three branches, or by the trefoil

[1] Isa. lxvi. 9.

which St. Patrick is traditionally said to have employed in explaining the mystery. The equilateral triangle is less accurate because there is no central point, and this is supplied by the all-seeing eye, or the name of God.

The knowledge of the mystery of the Holy Trinity is of great importance to us. It should awaken and increase our faith, hope, and charity. It enables us to direct our gaze into the very depths of the Godhead; it shows God to our minds as incomprehensible, and so leads us to believe with humble submission what he has revealed. It reanimates our hope, because it gives us the assurance that we shall one day partake of the happiness of a thrice holy God. And as we learn by this mystery to know God as the infinitely perfect Being, we also begin to love him as the Sovereign Good. The intimate union of the three divine persons should be the type of our union, for our Lord prayed that his disciples might all be one, as he and the Father were one.[1]

If we consider the Holy Trinity in its relations with the world, the Father reminds us of the creation, the Son of Redemption, the Holy Ghost of our sanctification. Hence the constant chant of the Church, "Glory be to the Father, and to the Son, and to the Holy Ghost." Hence the selection of the first day of the week to honor the Father, beginning the work of creation, the Son rising from the tomb accomplishing our redemption, the Holy Ghost descending. We may even say, that without the knowledge of the Trinity, we would not know Christianity, for Christianity rests on the redemption wrought by the Son, the satisfaction offered to the Father, and the effusion of the Holy Ghost on the Church. Hence baptism is conferred in the name of the Holy Trinity. Justly then is this dogma called the fundamental one of Christianity, so that whoso denies or rejects it, therefore really denies and rejects Christianity.

We must therefore openly and freely confess this doctrine and make it an object of our devotion. The sign of the cross will thus become a grand and absorbing prayer. St. Francis Xavier

[1] John xvii. 20, 21.

was so imbued with this devotion, that on his apostolic journeys in the East, he constantly exclaimed, "O Holy Trinity!" The very heathen, touched with the fervor with which he uttered the words in Latin, repeated them in their trials and dangers, even without a full knowledge of their meaning. Once a vessel, on which the saint was, encountered a furious storm, and they all expected to perish; but when the saint uttered the words, "Great God, Father, Son, and Holy Ghost, have mercy on us!" the ocean suddenly became calm.

We should, like this great saint, make this great mystery a special devotion, especially on Sunday, and above all others, on Trinity Sunday and the portion of the year that follows till Advent; but in our daily devotions, at every sign of the cross, we should renew our faith in this mystery, our hope in the redemption purchased by the Son and offered to the Father, and conveyed to us by the Holy Ghost, and our love, which should unite us to the blessed Trinity as the Holy Ghost the love of the Father and the Son unites them indissolubly together.

"Taken with all its array of manifold devotions, the Church worships the Holy Trinity with such magnificently expansive freedom, and such large variety, that we can hardly, even in our imagination, embrace it in one view."

The Knowledge and Love of God.

"It is beyond the power of men or angels to give an adequate or appropriate title to the supreme excellence of God, which, in perfect unity, includes and excels all existing perfections possible and imaginable," says St. Francis de Sales, doctor of the Church. "We read in the Apocalypse that the Lord has a name 'which no man knoweth but himself.'"[1] He alone can perfectly comprehend his own infinite perfection and give it an appropriate name. On this account the ancients contended that there could be no real theologian but God, because no one else could understand the infinity of the divine perfection, or render it intelligible to others.

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[1] Apoc. xix. 12.

This sentiment corresponds with the answer given to the father of Samson, when he asked the angel to declare to him his name. This ambassador of heaven, who represented the Almighty, replied: "Why askest thou my name, which is wonderful?"[1] as if to say: "My name cannot be uttered by mortal tongue; be satisfied to admire and deem it a duty to respect it. I alone have the power to pronounce the name which expresses my excellence, because to me only is it given to comprehend its meaning."

Our understanding is too limited to comprehend the immensity of the divine excellence, which being in itself one simple perfection, nevertheless includes every species of perfection, without confusion or limitation, in a manner so eminent, and at the same time so simple that it baffles the penetration of the human mind. Therefore, in speaking of God we are obliged to have recourse to a multiplicity of titles, and sometimes to call him wise, then good, almighty, faithful, just, holy, infinite, immortal, invisible, etc.; these terms are correct, for God always possesses whatever perfections we attribute to him, and infinitely more; because he possesses them in so eminent, so excellent, and so simple a degree, that whatever beauty, goodness, and power exist in all kinds of perfections form in the Almighty only one perfection.

O God, abyss of all perfections! how wonderful art thou, to combine them all in one, and that in so perfect a manner as to be incomprehensible to any other than thyself. In speaking of the Almighty, says the sacred text: "We shall say much, and yet shall want words; but the sum of our words is, he is in all," and all in all things. "What shall we be able to do to glorify him? for the Almighty himself is above all his works. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as ever you can, for he is above all praise. When you exalt him put forth all your strength, and be not weary, for you can never go far enough."[2]

No, we shall never comprehend him, since, as St. John says: "God is greater than our heart."[3] But let us not be discouraged;

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[1] Judges xiii. 18. [2] Ecclus. xliii. 29, 30, 32–4. [3] 1 John iii. 20.

"let us praise him with all our powers; and when we shall have exhausted all our homage, let us acknowledge that he can never be sufficiently loved and praised. Let us call him by the most exalted titles we can conceive or pronounce, but let us at the same time confess that his name is above all names; that we cannot utter one worthy of his infinite greatness, and this will be the name most appropriate to his magnificence."[1]

Our earliest lesson on religion taught us that we were to know God, and inadequate as the knowledge may be that we can obtain of his infinite greatness and perfection, we can obtain sufficient and more than sufficient for the end in view, that is, to love God and serve God. Our knowledge must not be a sterile one; it must help us to an ardent love of God, for this is the first and greatest commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."[2]

"Though we cannot by our natural inclination alone attain to the love of God above all things, yet it is certain that the Almighty is easily moved to compassionate our miseries; that any one who faithfully cherishes this laudable inclination will receive from God the assistance necessary for enabling him to rise superior to the weakness of human nature, and that his fidelity to a first inspiration of grace will infallibly induce the paternal goodness of God to bestow a second; he will thus be gradually led to that love of preference to which our natural inclinations tend, but which we cannot attain of ourselves. God never refuses his divine assistance to those who prove their desire to advance in the path of perfect charity by the fervent discharge of their duties.

"Man has not preserved in vain his natural inclination to love God above all things; for in the first place, this inclination is the efficacious means which God employs to attract our hearts, and to take possession of their affections without offering them violence. It may be called an invisible chain, by which he captivates our hearts and draws them to himself. Secondly, with regard to man, this inclination serves to remind him of his origin,

[1] St. Francis de Sales, on the Love of God, book ii., ch. i.

[2] Matt. xxii. 37; Deut. vi. 5.

and secretly whispers that he is the possession of the sovereign and infinite goodness."[1]

The love of man for God derives its origin, its progress, and its perfection, from the eternal love of God for man. This is the doctrine of the Catholic Church, which requires her children to acknowledge themselves indebted only to the mercy of their "Redeemer for their salvation, so that all honor and glory may be rendered to him on earth as well as in heaven."[2]

That the motives which should prompt us to love God may make a lively impression on our minds, and enkindle an ardent love in our hearts, we should first consider one in a general manner and then apply it to ourselves individually. For example, we may consider the infinite goodness of God, who has given his beloved Son for the redemption of mankind, and for each of us in particular; we may reflect on the love of his divine Son, which urged him to deliver himself to death for each one of us. Secondly, we should consider the benefits of God in their primitive and eternal origin, which will produce affections like these. How can we correspond, O my God, with the love thou hast testified for us before all ages? The design of creating, preserving, redeeming, and glorifying all men in general, and each in particular, has had no other commencement than thyself. I was once plunged in the abyss of original nothing; even now I am but a worm of the earth, unworthy that thou shouldst even look on me. Yet thou hast thought of me from all eternity, and resolved to exercise thy goodness toward me. Before the commencement of time thou hast foreseen and determined the moment of my birth; that of my spiritual regeneration by baptism; the benefits, inspirations, and spiritual helps destined for me; and the precise moment in which each was to be dispensed. O incomprehensible goodness!

We should in the third place consider the benefits of God in Jesus Christ, who is, after the divine goodness from which they originally proceed, the second source from which they derive their merit. The high-priest in the old law carried on his shoulders

[1] St. Francis de Sales, on the Love of God, book i., chap. xviii.

[2] Ib. book ii., chap. vi.

and heart the names of the children of Israel; that is, precious stones, on which were engraved the names of the chiefs of the twelve tribes. In this respect he was a figure of Jesus Christ, who, as our true High-Priest and first Pastor, placed us on his shoulders from the first moment of his conception, and likewise on his heart, by consenting to redeem us at the great price of a cruel and ignominious death on the cross.

Each of us was as present to the mind of our divine Redeemer at that moment as if he alone were to be redeemed. At the time of his sacred Passion, he offered his tears, his prayers, his blood, and his life, for all in general, and for each in particular. He thought of you, he suffered for you; his love for you prompted him to say to his eternal Father, "I take on myself the iniquities of this sinner in particular; I willingly endure the death he merits; strike me, O my Father, but spare him. Let me die, provided he live; let me expire on a cross, provided he be glorified in heaven!" O sacred Heart of Jesus! source of sovereign love, who can ever thank thee sufficiently, or render thee love for love?

This sovereign Friend of man merited and implored, by his prayers and sufferings, all the benefits we enjoy; his love, which surpasses that of the most tender mother, prepared for us the milk of divine consolations and heavenly inspirations, by which he designed, at a future period, to attract us to his service, and to conduct us to eternal life. If we desire that the benefits of God should inflame us with love for our sovereign Benefactor, we should consider them in the divine will, which has prepared them from eternity, and in the heart of our divine Saviour, who has merited them by his sufferings and death.

"O eternal love! my soul sighs for thee, and chooses thee for its eternal inheritance. O spirit of charity! enkindle in our hearts the ardors of thy love. To die to every other affection in order to live by the love of Jesus is the means of avoiding eternal death. Grant us the grace to live in thy love, and to adore thee eternally, O most admirable Jesus, the only object worthy of our affections."[1]

[1] St. Francis de Sales, on the Love of God.

CREATION—THE ANGELS—FREE WILL—SIN—HEAVEN—HELL.

God, in his omnipotence and wisdom, created angels, men, the visible world. "As creatures we are surrounded with creatures in the world. Above us and beneath us and around us there are creatures of manifold sorts, and of varying degrees of beauty. The earth beneath our feet and the vast sidereal spaces above us, are all teeming with created things. When we come to reflect upon them, we are almost bewildered with their number and diversity, on the earth, in the water, and in the air, visible and invisible, known to science or unknown. Then religion teaches us that we are lying on the mighty bosom of another world of spiritual creatures, the angels whom we do not see, and yet with whom we are in hourly relations of brotherhood and love. The realms of spirit encompass us."

God, in creating angels and men, endowed them with free will. This was a terrible power committed to the hands of a creature; its exercise leading either to the most inconceivable happiness or misery that surpasses all created intelligence.

"The angels looked at God in all the beauty of his loving dominion, and then they looked at self with its enticing liberty, and forthwith one whole multitude, a third of that vast empire, ten million times ten million spirits, a very universe of loveliness and gifts and graces, made their irremediable choice, and in the madness of their liberty, leaped into the stunning war of the fiery whirlpool, far away from the meek paternal majesty of God. The angels could not complain. They had had a marvelous abundance of love. The gifts of their nature were something beyond our power of imagining. They were so bright and vast and sure, as to be almost a security against their fall. They had been created in a state of grace, and doubtless of the most exquisite and resplendent grace." All this they forfeited by a single act of the will. They disobeyed God.

By this act a new and terrible element entered into the relations between God and his creatures—Sin. As their Creator and Sovereign Lord, God claimed the perfect obedience of the angels; though endowed with the highest gifts and graces, some refused

to obey. This constituted the first sin. "Next to a practical knowledge of God, there is nothing which it more concerns us to know and to realize than the exceeding sinfulness of sin. The deeper that knowledge is, the higher will be the fabric of our holiness. Hence a true understanding of the overwhelming guilt and shame of sin is one of God's greatest gifts. It is by the height of God's perfections that we measure the depths of sin. Its opposition to his unspeakable holiness, the amount of its outrage against his glorious justice, and the intensity of his hatred of it, are manifested by his punishment of it, and by the infinity of the sacrifice which he has required to repair it in man."

The angels were the noblest and most gifted creatures that ever came from the hands of God. A single sin was enough to damn beyond all remission those spirits who committed it. A host of that creation of purest light refused to adore the Incarnate Word, and all the graces vanished, the gifts became but means of suffering.

Then began the reward of the good, the punishment of the wicked. God exercises his goodness and his justice. The angels who had shown their fidelity, who, tried and tested, used their free will to employ all their graces and gifts to honor and obey their Creator, were rewarded with heaven and its glories.

Heaven, and what is heaven? "Eye hath not seen, ear hath not heard, nor hath it entered into the mind of man to conceive what God has laid up for those who love him." To see, love, and enjoy God forever; the beauty ever ancient and ever new; the Creator of all that is lovely and delightful and attractive, of all that can please the heart and the mind; in himself, the source and fountain of all. Heaven is "to behold in living radiance, in the light of its own incomprehensibility, in the shapeliness of its own immensity, infinite light and infinite power, infinite wisdom with infinite sweetness, infinite joy and infinite glory, infinite majesty with infinite holiness, infinite riches with an infinite sea of being; to behold him not only containing all real and all imaginary and all possible goods, but containing them in the most eminent and unutterable manner, and not only so, but containing them in the unity of a most transcending and majestic

simplicity." To behold the mystery of the Blessed Trinity, the sacred humanity of the Son, the immaculate Virgin Mother, the angels and the saints, to be bound up in the closest union with all that created nature has of purest and holiest, this is heaven.

The eternal felicity of heaven was granted to the faithful angels as a reward of their merit. It is always granted on this condition; if it were purely a gratuitous gift of God, it would not be complete. God so confirmed these blessed angels in good that they could not sin, nor consequently lose the happiness of heaven. They enjoy a perfect happiness which the Scriptures tell us will endure forever. If this felicity could cease it would not deserve its name; for the perspective of its short duration would constantly awaken in the heart doubt and fear.

To the blessed spirits in heaven there is no obscurity, no darkness, such as hangs about the Divinity to us now; but all is light and immense serenity, although they are not fully able to comprehend it. There is their eternal mansion, with a tranquil security that they shall never fail. There is the heaven of heavens, in comparison with which all creation is but dross. There is the fulfilling of all their desires; there the possession and fruition of all things that are desirable. There nothing will remain to be longed for, or sought for more; for all will firmly possess and exquisitely enjoy every good thing in God. There the whole occupation of the saints will be to contemplate the infinite beauty of God, to love his infinite goodness, to enjoy his infinite sweetness, to be filled to overflowing with the torrent of his pleasures, and to exult with an unspeakable delight in his infinite glory, and in all the goods which he and they possess. Hence come perpetual praise and benediction and thanksgiving; and thus all the blessed, arrived at the consummation of their desires, and knowing not what more to crave, rest in God as their last end.

To the rebellious angels was meted out their portion in hell. Hell, the word of terror; the living witness of the wrath and justice of God. "A fire is kindled in my wrath," says God, through his servant Moses, "and shall burn even to the lowest hell."[1]

[1] Deut. xxxii. 22.

"Which of you," says the prophet Isaias, "can dwell with devouring fire? Which of you shall dwell with everlasting burnings?"[1] And this "everlasting fire," our Lord himself tells us,[2] was "prepared for the devil and his angels." There those fallen spirits suffer not only pain, remorse, but the great sense of loss of the beatific vision, "who shall suffer eternal punishment in destruction from the face of the Lord and the glory of his power."[3]

This terrible state of punishment has been acknowledged in all ages and all nations. Some of the wicked try to blind themselves to the truth, but they only confirm it. The most savage nations believe in fallen spirits and the place of punishment, which the wicked of our own race must share.

The thought of heaven and hell should never be far from our minds; and we should, especially in view of the dangers that surround us, often ponder upon its fearful reality. "There is," says Faber, "an awful beauty about that kingdom of eternal chastisement; there is a shadow cast upon its fires, which we admire even while we tremble, the shadow of the gigantic proportions of a justice which is omnipotent; there is an austere grandeur about the equity of God's vindictive wrath, which makes us nestle closer to him in love, even while we shudder at the vision. But to us who live and strive, who have grace given us, and yet have the power of resisting it; who have room for penance, but are liable to relapse; who are right now, but can at any time go wrong; who can doubt that hell is a pure mercy, a thrilling admonition, a solemn passage in God's pathetic eloquence, pleading with us to save our souls and to go to him in heaven? There is no class of Christians to whom hell is not an assistance. The conversion of a sinner is never completed without the fear of hell. Otherwise the work cannot be depended on. It has a flaw in its origin, a seed of decay in its very root. It is unstable and insecure. It is short-lived and unpersevering, like the seed in our Saviour's parable, which fell upon a rock, sprang up for a season, and then withered away. Hell teaches us God when we are too gross to learn him otherwise. It lights up the

[1] Isa. xxxiii. 14. [2] Matt. xxxvi. 41. [3] 2 Thess. i. 9.

depths of sin's malignity, that we may look down and tremble, and grow wise. Its fires turn to water and quench the fiery darts of the tempter. They rage round us, so that we dare not rise up from prayer. They follow us, like the many-tongued pursuing flames of a burning prairie and drive us swiftly on, and out of breath, along the path of God's commandments. O hell! thou desolate creation of eternal justice! who ever thought of finding a friend in thee? Yet we cannot doubt but that hell has sent into heaven more than half as many souls as it contains itself."

"Let us then turn to hell. It is fearful to think upon the union of God's power, wisdom, and justice in producing this world of punishment; this wonderful, mysterious, and terrific part of creation, which is in its desolate mysteries as much beyond our conception as the joys of heaven are in their resplendency. Nevertheless, we will leave the great evil, the loss of God, out of view, and all the horrible details of the cruelties of physical torture. Bating all these things, what sort of a life will the life in hell be after the resurrection? It will be a life where every act is the most hateful and abominable wickedness. We shall understand sin better then, and be able more truly to fathom the abysses of its malice. Yet, every thought we think, every word we speak, every action we perform, we shall be committing sin, and committing it with a guilty shame and terror which will be insupportable. Even the sins of others will be excruciating tortures to us. If we were awakened at midnight, in our houses, and held by strong men in the lone darkness, while their accomplices were murdering, before our eyes, some one whom we loved most tenderly, how terrible, how desperate would the torture be! Our reason would be not unlikely to give way. The agonizing moan, the wild, inquiring eye, so glazily fixed upon us, the pale, contracted face of the sufferer, the fiend-like gestures of the murderers, and the staring red stain everywhere—these would haunt us all through life. Yet, I suppose the sight of the hideous wickedness of hell must be incomparably more horrible than this. Nevertheless, amid it all we have to live, as best we may, eternally drowned in shame and misery and hopelessness. It is a

life—for I will speak of it in the present tense—in which all possible kinds of bodily agony are united in the highest degree. Think of the countless diseases to which men may be subjected. Some of them kill with sheer pain in a few moments. Every limb, every deeply-hidden nerve, every cell which life informs, has a cluster of torments belonging to itself. Think only of what the head, the teeth, the ears, the eyes can suffer! Then consider all the variety of wounds which may be inflicted upon our wincing flesh and our tingling bone, whether upon a field of battle or in surgical operations. Consider also the exquisite ingenuity of the tortures of medieval prisons, or of the inhuman contrivances from which the criminal law of all known countries has not been free till quite late in modern history. All these, always at the highest stretch, always up to the point of the intolerable and beyond it—such is the life in hell. Nay, it is not such; for, besides these, there will be an excess of new, undreamed-of tortures of our flesh, which has lost even the poor mercy of being able to lie down and die. This is, terrible; but to this you must add the mental agonies of hell. Envy, despair, spite, rage, gloom, sadness, vexation, wounded sensitiveness, weariness, loathing, oppression, grief, dejection, wildness, bitterness—all these are there, in all their kinds, and in unspeakable intensity. Think of a violent access of sorrow now; think of the rawness of lacerated feeling; think of a day's leaden load of dark oppression. Now, without pause, without alleviation, without even vicissitudes of suffering, here is a blank, huge, superincumbent eternity of these things, with undistracting multiplicity of wretchedness, far beyond the worst degrees they could ever reach on earth. But earth does not half exhaust the mind's power to suffer, either in degree or kind. The life in hell will disclose to us indescribable novelties of unhappiness. Our vast immortal spirits will become alive with misery and woe. New faculties of wretchedness will spring to life. We shall be forever discovering new worlds of intensest sorrow, of most intolerable anguish. But is this to be endured? It must be endured. We must lie there in disconsolate helplessness forever. Our minds have lost also their last poor mercy of being able to go mad. The life in hell is a life,

also, from which there is a total absence of sympathy and love. This is an easy thing to say; but it is not easy to penetrate into its significance. The mind loses itself when it attempts to traverse an interminable desert eternity, where no flowers of love, nor even their similitude, can grow."[1]

The Material Universe—Man.

Besides the spiritual creation of the angels, God called forth from nothing the material world. The whole system of suns and planets seems so countless and so vast, that the earth we inhabit becomes, in the eyes of science, so small, so inconsiderable, such a nothing, that we should only wonder the more that any mere fragment of it could lure us from God. Science endeavors, but in vain, to grasp the whole stellar world, to trace the paths on which they move in celestial harmony; to study the nature of each, to fathom all the secrets of those bright orbs that are really all darkness to us. Our earth, directly open before us like a book, tells the story of its progressive formation, vegetation, animal life, in the same terms that God has revealed through his servant Moses, for the guidance of the Israelites, and to save them from the wild errors of idolatry. At first the earth was a shapeless mass; "and the earth was void and empty and darkness was upon the face of the deep; and the spirit of God moved over the waters";[2] gradually the waters separated, dry land appeared; "God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear, and it was done; and God called the dry land, earth; and the gathering together of the waters, seas. And God saw that it was good";[3] this, at the command of God, was clothed with a beauteous vegetation. "And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit,

[1] Faber. [2] Genesis i. 2. [3] Ib. 8, 9, 10.

having seed, each one according to its kind. And God saw that it was good."[1] The fossils show this department of nature in a gradual advance toward perfection, from the fern to the mighty monsters of the forest; then the waters at the command of God produced the fishes of the sea and winged creatures flying beneath the firmament of heaven. "God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good."[2] At first in that twilight of the earth, these creatures were of monstrous form, but they gradually gave place to the smaller but more perfect beings. Then the beasts of the field sprang forth at God's decree; from the tiny insect that dances like a mote in the sunbeam to the mighty elephant; creatures so varied yet so perfect, each so wonderfully adapted to its place in the harmonious order of creation, so marvelous in the adaptation of form, habit, in exterior covering, in interior structure, species differing from each other, yet with such predominant points of similarity, that we class them as genera; the weak with means of eluding the strong; all so balanced by the hand of God, that, living as many do on other creatures, reproduction is vast or limited as the destruction is greater or less, thus preserving the general harmony of the world. "And God said: Let the earth bring forth the living creature in its kind, and creeping things and beasts of the earth according to their kinds. And it was done. And God made the beasts of the earth according to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good."[3]

Beautiful as the world was with its mineral riches, its crystalline forms—where alone the cold straight line is combined into creations of dazzling beauty—the vegetable world, and the animated creatures, all of which God pronounced good, it was not on these that the Almighty looked with the fullness of his love;

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[1] Gen. i. 11, 12. [2] Ib. i. 20, 21. [3] Ib. i. 24, 25.

they were created only for the use of beings whom his wisdom and love next called into existence; beings to resemble the angels in a spiritual soul, endowed with free will, but with a body drawn from the earth. God created man.

The Creation of Man—His Trial—The Fall of Man—Original Sin—Its Consequences.

The corporal world was formed, the earth was covered with plants, peopled with animals, and as such an abode prepared for the king of nature, when God created man at the end of the sixth day. "God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul."[1]

The first man received existence directly from God; the noble creature whom we call man owes his origin not to a gradual development, to a passage from one species, or an inferior state, to a more perfect species or state. God himself formed the body of man, and quickened it by a soul, as Moses expressly states. It would be absurd to attribute a faculty to nature of which she nowhere exhibits now the slightest trace. Are we to be told that she can no longer transform a fish or beast of any kind into a man, because her fecundity has diminished in the course of ages? But if she ever possessed such a fecundity we ought to see some trace in the newly discovered countries, where nature is in her virgin state; lands where plants and animals recall those found elsewhere only in the rocks. Yet such is the inconsistency of unbelievers, that while they refuse to believe revealed truth, they have to take refuge in the most enormous absurdities.

The Biblical account of the origin of the human race is to be understood in its proper and historical sense, as well as that of the Deluge, for example, for it is the statement of a fact. For the same reason the formation of Eve is to be considered as a real historical fact. By saying that Eve was formed from a rib, taken from the side of Adam, Moses did not merely wish to express the thought that man should love his wife, but he intended to say that God had really formed Eve from one of Adam's ribs, with

[1] Gen. ii. 7.

the view of reminding the latter of his obligation to love his wife, and of impressing on her the duty of submission.

The whole human race has a common origin; in other words, all men descend from Adam and Eve.

Moses relates first the successive formation and adornment of the earth; then he adds: "And there was not a man to till the earth. And the Lord God formed man of the slime of the earth. . . . And the Lord God said: It is not good for man to be alone."[1] Hence, before Adam and Eve there were no human beings on the face of the earth, and from them has sprung the whole human race; for Adam called the name of his wife Eve, because "she was the mother of all the living,"[2] and in fact the sacred writer proceeds to show us how Adam's descendants spread over the whole earth. The Scripture declares it elsewhere in terms as formal and precise: Wisdom "preserved him that was first formed by God, the father of the world, when he was created alone."[3] Adam is called "the father of the world," because he is the ancestor of the whole human race. This truth was preached too by St. Paul before the Areopagus of Athens. God "hath made of one all mankind to dwell upon the whole face of the earth."[4] The dogma of the unity of the human race is moreover intimately connected with that of original sin, which has extended to all men.

All the data furnished by historical, philological, or scientific studies, far from contradicting Revelation on this point, agree wonderfully with it. The most ancient traditions of the nations and their historians, more or less nearly agree with the narrative of Moses concerning the origin of the human race, so that we can always trace it as the original.

There is nothing more remarkable than the providential way in which God permits discoveries of real scientific facts or of ancient remains from time to time, in order to refute the arguments of unbelievers. The study of geology was at first used as a weapon against truth; but when the facts collected were thoroughly examined, they only made the truth brighter and clearer; the explorations in Egypt and the East were seized upon

[1] Gen. ii. 5. 7. 18. [2] Gen. iii. 20. [3] Wisd. x. 1. [4] Acts xvii. 26.

by the infidels of the commencement of this century to attack the record of Revelation; now they give constant and unvarying evidence in its favor.

The evidence of the world's structure written in the rocks; the records of the most ancient nations, traced dimly on their monuments buried for centuries beneath the soil, alike combine to attest the unity of the human race.

Man was created possessing a body and a soul. By the former he belongs to the material world; by the latter to the spiritual. He was made to the image and likeness of God, by the natural and supernatural gifts which the Creator has lavished upon him. By natural gifts we mean what belongs to a complete nature. Supernatural gifts are those gratuitously added by God to human nature. These gifts, because they do not necessarily belong to the soul, may be taken from it without affecting its peculiar rights and faculties.

Man is made to the image of God, in being endowed with intelligence or reason, and as such he received from God dominion over all created things not endowed with reason.

God, by his intelligence, knows himself perfectly; man, by his reason, knows God although imperfectly. Man exercises reason by his soul. The soul is a substance, something that subsists and endures, in which thoughts are formed and preserved or remembered. If it were a mere collection of thoughts and images there could be no lasting impression, no power of recalling. It is a simple substance and a spiritual substance; that is, it does not owe its existence to matter. Its range is not limited to the material world; it has the idea of eternity, of spirituality, of infinity; it conceives the existence of God, of a spirit infinitely perfect.

The soul rises above matter by the will as by the understanding; it loves virtue; it aspires to a purely spiritual felicity; it longs to be united to God. From all this we conclude that the soul possesses spiritual faculties, and as the stream indicates the nature of its source, that it is itself a spiritual substance.

Man is also created to the image of God, in that he is endowed with a free will. To exercise the empire which God has given

to man on earth, man required a free will as well as reason. Free will, like reason, raises man above creatures which are limited to the impressions of the senses, and fits him to rule the earth.

The liberty of the will results essentially from the nature of the human soul. Our consciousness attests that the soul is free in most of its acts—that is to say, that it determines in regard to them by a power of choice which belongs to it. Who is not conscious that he speaks or is silent, walks or rests, thinks of one subject or another as he chooses? When we accomplish an act we feel perfectly that the motives impelling us to it impose no constraint, and that beside them, we need a determination of our own will.

Let us ask the men of all ages; they will answer with one voice that man is free. Laws, rewards, punishments, are all based on the freedom of the human will. Otherwise how could any man, who was not free in his resolutions and actions, be required to conform them to law? Or how could rewards or punishments be meted out to acts the accomplishment or omission of which was not free? Man is then free; that is to say, that for many of his acts he is constrained neither by an external force nor an interior necessity.

All revelation recognizes liberty in man; for the divine threats which it records aim only to divert man from evil which he can avoid, as the divine promises seek to lead him to good, which is in his power. "If it seem evil to you to serve the Lord," said Josue to the children of Israel in Sichem,[1] "you have your choice. Choose this day that which pleaseth you whom you would rather serve." He who can choose what pleases him and reject what seems evil in his eyes, is evidently free.

The third character which contributes to make the human soul an image of God is immortality. God is not only immortal, but eternal; without beginning and without end. By immortality, that is, the endless duration assured to him, man in one sense participates in God's eternity. We find a reason for our immortality in the very nature of the soul. What dies is subject to

[1] Jos. xxiv. 15.

decomposition or division. Now the soul is a spiritual being, a simple being; what is simple has no parts, cannot be divided, decomposed, is imperishable, and can be destroyed only by the divine power that called it into existence. The death or decomposition of the body is not attended with any such result in the soul. Not having the same nature as the body, the soul does not share its lot. As the end for which the soul was created subsists after the death of the body, it must naturally survive it. The first and principal end of the soul is to know and love God, not to animate a perishable body.

If we ask the sentiments, the irresistible desires of our soul, we shall learn that it sighs constantly after happiness; that it eagerly seeks whatever promises to gratify and satisfy it. It tastes in vain all earthly goods; these serve only to make it feel that it must not seek the satisfaction of its desires here below. Solomon had enjoyed all the pleasures of the mind and of the senses, and he judges them in these words, that escaped from his heart, "Vanity of vanities, and all is vanity!" But if the desires of the human heart were never to be satisfied, man would be more pitiable than the brute, which, limited to the material world, finds satisfaction for its appetites and instincts. God evidently could not imprint in the human soul a deceitful sentiment; it cries aloud, "There is an eternal life!" and the cry is true. God, who is infinitely good and just, could not condemn man to an undeserved punishment. But it would be a cruel torment to feel constantly yearnings and desires never to be satisfied.

The human soul must be immortal. This is required by the order established in the world by divine Providence. The goods of this world are common to the good and the wicked; and sinners who shrink from no means of acquiring them, often possess a larger share than the just, who fear to offend their conscience. If we can comprehend the designs of Providence, we must admit that after this world will come the time of just rewards and punishments.

God's wisdom requires him to excite men to the practice of virtue by the promise of rewards, and divert them from vice by

the threat of punishment. This result would not be attained if the vicious were constantly happy and the virtuous man a prey to misfortune. Man desires happiness. If he cannot hope for it in another life, in return for the sacrifices which the practice of virtue costs him, he will seek it in the enjoyments which vice offers. Is the beauty of virtue enough in itself to make men enjoy and practice it? Evidently not; it would outweigh vice in the eyes of but few. How many even are alarmed and repelled by the very purity and beauty of virtue!

The voice of all nations, too, proclaims the immortality of the soul. The friends severed by death hope to meet again in another life. The sacrifices for the dead and other ceremonies found among the most savage nations, attest their belief in a future life. A sentiment so entwined in the very fibers of the heart, enshrined in the traditions of all nations, cannot but be founded on the truth.

The soul gives life and movement to the body. The body acts on the soul by impressions, and becomes the occasion of ideas and knowledge, and also of sentiment. The soul acts on the body by the will, and makes it take part in the acts of the soul. The soul then is responsible for the actions of the body, and acquires merit or demerit, as they are good or bad.

Let us now proceed to the supernatural gifts. By these, and especially by sanctifying grace, man becomes the supernatural image of God. All these gifts are comprised in the term *original justice.* Although sanctifying grace, properly speaking, confers on man this supernatural resemblance with God, the other gifts of the same kind contribute to elevate and heighten this resemblance.

The first man was established in the state of sanctifying grace. The author of the book of Ecclesiastes says, "God made man right,"[1] and he speaks of supernatural rectitude or justice, because the term he employs is often applied to the saints, especially by the psalmist. St. Paul teaches it expressly: "Be renewed in the spirit of your mind and put on the new man, who according

[1] Eccles. vii. 30.

to God is created in justice and holiness of truth."[1] The apostle here clearly indicates the primitive state of Adam, as a renewal is a return to an original condition.

Jesus Christ is the Redeemer of the human race; by him we recover what we lost in Adam; by him we attain supernatural justice, sanctifying grace, therefore Adam lost it. By this sanctity and justice man was raised to a supernatural state; he became also, by virtue of a new creation, a *child of God* by a new title. "Whosoever are led by the Spirit of God, they are the sons of God."[2] He who is in possession of sanctifying grace possesses also the Holy Ghost, and is consequently a child of God.

As a child of God man obtains the right to the *kingdom of heaven:* "If sons, heirs also, heirs indeed of God, and joint heirs with Christ."[3] The son is entitled to his father's inheritance. Man was thus raised to a state to which his nature could not aspire, which it could not even suspect. Grace was the crown of human nature, but was no more a part of him than the crown worn by a child is a part of his being. It filled the soul with the fire of divine love, but left it in its original state on withdrawing, just as fire pervades a red-hot bar of iron, but can leave it to become cold and black as before.

These gifts of grace accorded to man were supernatural gifts; for we call supernatural what surpasses the powers of man, and imparts to him a perfection not belonging to him by his nature. Such is sanctifying grace. It cannot be acquired by man's natural faculties or powers; it is a prerogative to which human nature has no right. It is granted to us by virtue of a second creation or birth, a spiritual birth according to God. "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. We are now the sons of God, and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is."[4] It is by sanctifying grace that "we receive the adoption of sons."[5]

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[1] Eph. iv. 24. [2] Rom. viii. 14. [3] Rom. viii. 17. [4] 1 John iii. 1, 2. [5] Gal. iv. 5.

It is the same in regard to our *supernatural destiny*—heaven or the intuitive vision of God. Our nature has no inherent right to claim it. Can the son of a peasant claim to be adopted by a king, and raised to the throne? Can he claim an education befitting none but a prince? Man's destiny in regard to supernatural felicity, which consists in the intuitive vision of God, is like an adoption with a view to the royal succession. And the sanctifying grace allotted to man bears an analogy to the princely education bestowed on the adoptive heir to the throne.

God adorned the minds of Adam and Eve with great and even supernatural knowledge. "He gave them counsel, and a tongue, and eyes, and ears, a heart to devise, and he filled them with the knowledge of understanding. He created in them the science of the Spirit; he filled their heart with wisdom, and showed them both good and evil."[1] Adam showed extensive and varied knowledge, when he gave each of the animals, as God caused it to pass before him, a name suited to its nature. The philosopher Pythagoras regarded as the wisest of men the one who invented the names of things. If this knowledge which Adam displayed was natural to him, or could have been acquired by the faculties proper to human nature, it was nevertheless supernatural in the mode of its acquisition, since it was imparted directly by God to Adam.

There is no doubt that Adam possessed other supernatural knowledge. The words which, according to the Council of Trent, he uttered by divine inspiration, and which unfold the exalted aim and signification of marriage,[2] are a proof of this.

Moreover, as man received primitively a supernatural destiny, he must have known it in order to attain it; and hence supernatural knowledge was a consequence of his destiny, or the last end assigned to him.

God gave the first man the *empire over his senses*. Man in this happy state experienced no irregular inclinations; the flesh did not war against the spirit. "Such was the order established in him by original justice," says St. Augustine, "that the flesh was submissive to the soul, as the soul was to God."[3]

[1] Ecclus. xvii. 5, 6. [2] Gen. ii. 23, 24. [3] De pecc. mer. et remiss., lib. ii., c. —:

This empire of man over his senses, this exemption from evil concupiscence, was an extraordinary and supernatural gift. Man is composed of two absolutely different elements, one spiritual, the other material, and consequently has in his nature the germ of opposite inclinations. While his soul aspires to spiritual goods, the senses incline him to earth, to matter, and often paralyze the tendencies of the spirit. Man possesses a twofold faculty of knowing, or the faculty of perception, and also a twofold sensible faculty, spiritual and physical. When the inferior faculty of knowing, physical perception, presents an object to him which flatters the senses, this object at once acts on the corresponding sensible faculty; and, without awaiting the order of reason or the will, sensibility often anticipates them, and once excited resists them. It would doubtless be very happy for us to possess so perfect an empire over our senses that they could never revolt. But nothing in our nature gives us a right to this, and if God deprives us of it, he does us no wrong; it is not for us to establish the measure by which God grants his gifts. "If man had appeared on the earth in ignorance and misery, he would have no right to blame God, but only to praise him," says St. Augustine.

Since original sin, the revolt of the senses against the spirit, is a penalty because it is the consequence of the loss of original justice, it would be only a natural effect of the union of soul and body, if man had not been first raised to a supernatural state.

The body of man, composed of different elements, is naturally subject to dissolution, and consequently to death; but God vouchsafed to renew the vital powers of our first parents and preserve their life from all danger, in case they had persevered in their primitive innocence, and thus death was not to strike them. The holy Scriptures clearly ascribe immortality to the body of the first man. "By sin death entered into the world."[1] "The body indeed is dead because of sin."[2] "God did not make death."[3] "God created man incorruptible, and to the image of his own likeness he made him, but by the envy of the devil death came into the world."[4] The threat pronounced by God when he

[1] Rom. v. 12. [2] Rom. viii. 10. [3] Wisd. i. 13. [4] Wisd. ii. 23, 24.

forbade Adam to eat the fruit of the tree of the knowledge of good and evil, saying, "In what day soever thou shalt eat thereof, thou shalt die the death,"[1] does not apply only to the spiritual death of the soul, but also to corporal death, as is evident from the words in which God announces the fulfillment of that threat.[2] The Council of Trent pronounces an anathema against whosoever denies that the first man incurred by his disobedience the death with which God had threatened him.

Adam was therefore destined to exchange an earthly happiness for a perfect and eternal felicity without passing through death.

Exhaustion, sickness, physical sufferings, are, like death, a natural effect of the composition and state of our body. Now our first parents were at the outset exempt from these corporal miseries. Before they sinned they dwelt in a paradise of delight, and it is not till after their disobedience that they are represented in Scripture[3] as exchanging a tranquil happiness for sufferings and miseries, internal and external. "Man," says St. Augustine, "lived in Paradise as he pleased, so long as he observed the commandments of God. He suffered neither hunger nor thirst; he had at will meat and drink; the tree of life preserved his body from the weakening of age. He had naught to fear from internal disease or outward blows and wounds. He enjoyed perfect bodily health, and perfect tranquillity of soul. He experienced no fatigue, nor any involuntary need of sleep."[4] He adds, that the state of immortality and natural happiness enjoyed by the first man was the effect of God's grace. Hence, corporal death and physical infirmities are to be considered as a punishment only because they were the result of sin.

The first man had received sanctifying grace, and the other supernatural gifts, not only for himself, but also for his descendants. All creation, and consequently the human race, ought to persevere and progress in the state of primitive perfection. This results from the very terms of the blessing pronounced by God on all living beings, and especially on man. "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that

[1] Gen. ii. 17. [2] Gen. iii. 19. [3] Gen. iii. [4] De Civitate Dei, lib. xiv., chap. xxvi.

move upon the earth."[1] God thus promised all future generations the same empire over the earth that he gave to Adam. Therefore, original justice, as the principal condition of this empire, was also to pass to the descendants of the first man. According to the Council of Trent,[2] Adam, from the moment of his sin, lost, not only for himself, but also for us, the sanctity and justice which he had received from God; it follows, therefore, that he received them for us as well as for himself.

This disposition, by virtue whereof God has decreed to transmit, from the first man to all his descendants, not only the natural, but also the supernatural gifts, is perfectly conformable to wisdom. God realizes unity in all his works, so that creation, notwithstanding the diversity which it presents, is the expression of the Creator's unity. In the firmament the sun is a sole center for the planets, which revolve around it. So in the order of grace: "One faith, one baptism, one shepherd, one flock." Therefore, the human race, having Adam as its head, not only under the natural, but also under the supernatural regard, is restored to unity under both points of view.

To realize the designs of his mercy, God is also wont to employ human creatures as instruments in order to unite men more closely by the bonds of charity, and to confer on some a kind of divine dignity by a participation in the action of his providence. For this reason the life of grace, which bears some analogy to natural life, was to be transmitted by a single man to all others; in like manner, it occurs that virtuous parents transmit an inheritance of happiness to a series of generations.

It by no means follows that sanctifying grace would be, or become, an integral part of human nature. It is not by any power of their own that parents would have transmitted it to their children; it would have been given directly to each of them by God, just as the soul is created immediately by God, and by him united to the body.[3]

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[1] Gen. i. 28.

[2] Session v., Decree on Original Sin, 2.

[3] St. Thomas 1, q. 100, a. 1.

The Trial of Man's Obedience.

The preservation of the supernatural gifts, bestowed upon our first parents, was to depend on their fidelity in observing the commandment which God had given them. This was his prohibition to eat the fruit of a certain tree. "But of the tree of the knowledge of good and evil thou shalt not eat: for in what day soever thou shalt eat of it thou shalt die the death."[1] The loss of immortality is specially announced in the divine threat as the penalty which most forcibly strikes the senses, and makes the loss of the other prerogatives more conspicuous.

It was just that Adam should be subjected to a test. Every being should tend to its end in a manner adapted to its nature. Now liberty is one of the characters of human nature. It was proper then that man, as well as the angels, should freely attain his destiny. It will not be pretended that God was bound to prevent all abuse of this liberty. Moreover, as St. Thomas remarks, man could in his state of innocence be as well protected by the good angels as tempted by the evil spirits; therefore divine Providence, which refuses no creature what is necessary or suitable to it, could without injustice permit the devil to tempt Adam.

Adam was subjected to a trial, not only as an individual, but at the same time as father and head of the whole human race; he staked therefore for his descendants, as well as for himself, the preservation of the prerogatives, which were a pure gift of God, and which God could subject to any conditions he pleased. Who would condemn a prince for making great privileges, accorded by him to a subject and his descendants, depend on easily fulfilled conditions?

Moreover, if our first parents had preserved these supernatural gifts, their descendants would not have been from birth so confirmed in good that they would have been unable to sin; they would have resembled their authors in the possibility of sinning as in all else.

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[1] Gen. ii. 17.

In his designs, full of wisdom, God subjected our first parents to this test. He wished first to remind them of the liberty with which they were endowed, and by virtue of which they were like to their Creator and lords of creation. Moreover, he impressed upon them that they depended on him as his creatures. Finally and especially, he afforded them an occasion of meriting supernatural happiness by their obedience and fidelity. Although Adam possessed, by means of sanctifying grace, a right to eternal happiness, as a gratuitous gift or heritage, he was nevertheless to acquire it as a recompense and a crown of justice, by preserving freely and voluntarily the grace which he had gratuitously received. God wished to become Adam's debtor. What could be more grand for man than such a destiny? For a felicity acquired or merited, so far as it is appropriate to a free nature, is incomparably preferable to a happiness gratuitously bestowed. The reward thus granted to man glorified God more, since it displayed not only his goodness, but his wisdom and justice.

The nature as well as the motive of the command which God gave Adam in order to try him was perfectly appropriate to the character of man, and to the circumstances in which he was placed. It was one simple commandment; man was not burdened with a multitude of precepts which he was to observe. It was a commandment having reference to an exterior object; man endowed with physical senses could easily comprehend it. It was a very easy commandment, imposed upon man still in a state of innocence.

The Sin and Fall of Man.

Adam and Eve did not remain faithful to God in the trial to which he subjected them. At the instigation of the devil, who had assumed the form of a serpent, Eve ate of the fruit of the tree of the knowledge of good and evil; then she gave it to Adam, who also ate of it. This temptation and fall is a real event, not a mere allegory, and must be so believed. Moses, inspired by God, relates it in the same terms as he does the other facts given in Genesis, such as the creation of the world, the Deluge, and other historical facts.

The traditions of all nations attest the fall of man by transgressing a divine commandment.

Man was tried as the angels had been, and he fell. "If we examine the falls, both of angels and men," says Faber, "we shall see that what lay at the root of them was a forgetfulness that they were creatures, or a perverse determination to be something else. Whether the angels contemplated their own beauty, and rested with an unhallowed complacency on themselves as their end, or whether they would not bow to the divine counsel of the Incarnation, and the exaltation of Christ's human nature above their own, in both cases they forgot themselves as creatures, and demanded what it was not becoming in a creature to demand. You shall be as gods, was the very motive which the tempter urged in order to push man to his ruin. Man insisted on sharing something which it had pleased God for the time to reserve to himself. The knowledge of God was the object of Adam's envy; and so unsuitable was it for him as a creature, that, when he got it, it ceased to be science and turned into guilty shame. In both cases it was not merely that the angels and man refused to obey their Creator; they wanted themselves to be more than creatures. They would not acquiesce in their created position."

In transgressing God's prohibition Adam and Eve committed a grievous and manifold sin. They sinned, first, by pride. "Pride is the beginning of all sin."[1] "From pride all perdition took its beginning."[2] St. Thomas remarks, that the senses were in the state of innocence in perfect subjection to reason, hence they could not lead men to an irregular desire, the satisfaction of which would have alienated them from God. Reason alone could be the first to experience an excessive and unlawful tendency for some spiritual good, and consequently revolt in pride against God. This pride consisted in man in wishing to know or determine, by his own faculties and forces, what should be good for him, and also to acquire, independently and without the order established by God, the divine felicity and resemblance which are to be its principle; for we cannot suppose that man, considering

[1] Ecclus. x. 15. [2] Tobias iv. 14.

the perfection of his intellect in the primeval state, ever pretended to become the equal of God. Second, by infidelity, unbelief, or incredulity, raising doubts as to the reality of the chastisements wherewith God had threatened them, and by putting faith in the tempter, rather than in God himself. Third, by disobedience, despising God's right to command them. Their disobedience was the more culpable, as God's prohibition against their eating the fruit of a tree was easy to observe, because they reveled in an abundance of desirable gifts; that no unreflecting or disorderly inclination, but the sole free choice of their will could determine them to transgress the commandment of God; finally, that not only the greatness of the benefits received from God, but also the rigorous chastisements which were threatened in case of infidelity, should have been more than sufficient to divert them from an act of disobedience. "Who can explain," says St. Augustine, "the malice of those who violated in so easy a matter so grave a precept imposed under such terrible penalties?"[1]

Eve sinned moreover by curiosity and by a desire to eat the forbidden fruit.

It is easy to recognize several culpable features in the sin of our first parents. Gross weakness, since it was very easy to observe God's prohibition; ingratitude, because God had lavished his benefits on them; imprudence, for Eve exposed herself to temptation by approaching the tree whose fruit she was forbidden to touch, and by listening to the perfidious suggestions of the serpent, as Adam exposed himself by listening with pleasure to the statements and persuasions of his wife; blindness, for they believed the words of the devil rather than the words of God, and turned a deaf ear to the menaces of the Almighty. Confiding in Satan they foolishly believed that they would not die, but would become like gods. Contempt of God, for they set at naught both his authority, by virtue whereof he had the right to impose the prohibition, and his justice, which had threatened punishment so distinctly and so terribly. Let us now consider the punishment entailed by this sin of our first parents.

[1] De Civitate Dei, l. xiv., c. 12.

As a consequence of their sin, Adam and Eve lost the supernatural gifts which they had received. Thus they were deprived of sanctifying grace. By virtue of their likeness to God, they enjoyed the friendship of their Creator. This friendship they lost immediately on committing their sin, as is proved by the trouble and fear which filled their souls, and the anger which God manifested toward them. The sanctifying grace, which had rendered them like to God, and had secured his friendship, was taken from them.

Moreover, justice and sanctity are inseparable from the accomplishment of our duties to God, and are lost immediately upon any grievous transgression. Now the disobedience of our first parents constituted a transgression of this nature; consequently it must have deprived them of their primitive justice and sanctity, as well as of their likeness to God.

The Council of Trent pronounces an anathema against those who deny that the first man by transgressing God's commandment in Paradise lost at once the sanctity and justice wherein he had been constituted.[1]

Adam and Eve lost, at least in a great measure, the supernatural knowledge with which God had adorned and perfected their minds. Their idea of hiding from the face of God, who is present everywhere, and their excuses before the Lord, who knows all things, sufficiently attest how greatly their reason had become troubled and obscured.

We do not say that they lost all supernatural knowledge. God having resolved to save them had certainly left them the knowledge of their last end, inasmuch as this knowledge was necessary for them to win back the right to heaven.

They lost the empire of reason over the will, and of the will over the senses. As soon as their mind refused the lawful obedience to God, their senses revolted against reason; they felt and knew their nakedness.[2] "They knew it by their fault," says St. Bonaventure; "therefore they were ashamed and covered their bodies."[3]

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[1] Sess. v., c. 1, Waterworth, p. 22.

[2] They perceived themselves to be naked. Gen. iii. 7.

[3] Breviloq. p. 3, c. iv.

Thus they were deeply injured in their souls. Their mind was darkened, and was hampered in its natural operations; their will was weakened and inclined to evil. Concupiscence was aroused; the passions escaped from the control of the will. Now the passions constantly trouble the mind, by leading it to regard as true what flatters it, and thus they beget error. "The entire Adam," says the Council of Trent, "through that offence of prevarication, was changed in body and soul for the worse."[1]

We must understand in its theological sense this proposition: "By sin man lost the supernatural gifts, and was injured in his natural faculties." It signifies not that man precisely lost any of his natural faculties, but that these faculties are not seconded in their proper natural operations by the supernatural succors which he had before his sin; in this sense it may be said that human nature was injured. This state of imperfection is called a wound, a lesion, because it is caused by a fault, and is consequently a penalty or chastisement. St. Thomas says: "By the operation of original justice, reason had a perfect sway over the inferior faculties of the soul, and was itself perfected by God, to whom it was submissive. The sin of the first man deprived us of this original justice; therefore all the faculties or powers of the soul remained in some sort deprived of this disposition, which was proper to them, and which led them naturally to the practice of virtue: this privation is called a lesion of nature."

Human liberty though weakened by original sin has not been destroyed. The Church, through the Council of Trent, condemning the errors of the innovators of the sixteenth century, pronounces an anathema against those who pretend that man's free will was lost or destroyed by Adam's sin.[2] The Church has thus not only defended the faith, but upheld the dignity of man.

Our first parents lost the privilege of corporal immortality and exemption from suffering and physical evils. After Adam's disobedience God pronounced this judgment: "In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art and into dust shalt

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[1] Sess. v., c. 1.

[2] Sess. vi., can. 5.

thou return."[1] Eve was subjected to the authority of man and to the pains of child-bearing. All nature, which had been created for them and placed at their disposal, was struck on account of their disobedience, and rose in rebellion against them. It was announced to them that the earth should produce only thorns and thistles. They were driven out of the earthly paradise, and forever dispossessed of the state of natural happiness in which they had hitherto lived.

Adam and Eve incurred eternal damnation under a double relation. First, having lost sanctifying grace, they were excluded from supernatural happiness. This exclusion being in their case a consequence of sin, must be considered as a real damnation. Then having been guilty of a grievous disobedience, they had incurred positive chastisements, for every grievous fault merits eternal punishment.

If man was not irrevocably damned immediately after his sin, as the fallen angels were, he owes it to the mercy of God. It is probable that the Almighty showed himself merciful to man, because the latter had not been as guilty as the devil. In fact, the angel was a creature superior in intelligence to man, consequently he understood his fault better, and was more ungrateful and more guilty. Moreover, all the circumstances of the sin of the fallen angel are comprised in pride, the most grievous of sins, while man's attention was divided and consequently less, being directed to an exterior object—the forbidden fruit. Moreover, the rebel angel had not been incited to sin by any exterior temptation, while Eve may have been in a manner confused on hearing the serpent speak, in itself a supernatural act; and Adam may have been shaken by his wife's words, when she called his attention to the fact that she was not dead, although she had eaten the forbidden fruit. Let us add also that, according to the remark of St. Thomas,[2] the rebel angels were incapable of repentance, because it is in the nature of mere spirits to adhere to a determination once taken; while man, by reason of his twofold nature, corporal and spiritual, is changeable and various,

[1] Gen. iii. 19. [2] Sum. i., q. 64, a. 2.

so that after having sinned he remained capable of repenting and doing penance.

Transmission of Adam's or Original Sin.

Had our first parents remained faithful to God, they would have transmitted to their descendants the supernatural gifts which they had received; the loss of these gifts was not only a personal loss: it extended to their posterity, so that they drew the greatest misfortunes on the human race.

The design which God had entertained of making us participate through Adam in original justice and sanctity merits all our gratitude; but the misfortune which has deprived us of this gift through Adam's fault diminishes in naught the greatness of the benefit intended for us, and we have no right to complain; we find ourselves in this respect in the same position as the children of a vassal, to whom his prince had promised honors and fortune for himself and his descendants, in return for his fidelity, and who was subsequently deprived of them for his crimes.

Original Sin—Its Existence.

Adam's sin was transmitted with its consequences to the human race, so that men are born guilty. The Council of Trent thus expresses this truth: "If any one asserts that the prevarication of Adam injured himself alone and not his posterity, and that the holiness and justice received of God, which he lost, he lost for himself alone and not for us also, or that he, being defiled by the sin of disobedience, has only transfused death and pains of the body into the whole human race, but not sin also, which is the death of the soul, let him be anathema; whereas he contradicts the apostle who says: 'By one man sin entered into the world, and by sin death, and so sin passed upon all men, in whom all have sinned.'"[1]

This doctrine is founded on holy Scripture: "Behold I was conceived in iniquity, and in sins did my mother conceive me," exclaimed David.[2] All interpreters, whether Jewish or Christian,

[1] Sess. v., can. 2; Rom. v. 12.

[2] Ps. l. 7.

understand this passage as referring to original sin, and not to any actual sins committed by the parents of David. We cannot even suppose that David wished to attribute the weakness or infirmity of which he complained to the personal sins of his parents as the cause, for they had been just, or to hold them up before the world as the victims of uncontrollable passions. Moreover, under the name of iniquity and sin, with which he says he was visited from the very first moment of his existence, we are not to understand merely concupiscence, but a real fault, for the word sin is taken in this sense throughout the psalm.

St. Paul expresses himself thus: "Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. Therefore, as by the offence of one unto all men to condemnation, so also by the justice of one unto all men to justification of life. For as by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[1] Hence we conclude that:

1. Death entered into the world by the sin of Adam, and all men are subject to death because they have sinned in Adam. But infants also are subject to death, then they equally sinned in Adam. Now they have not sinned personally by imitating Adam's disobedience, consequently Adam's sin became their sin.

2. Justification through Jesus Christ is applied to all those to whom the condemnation through Adam extended. Now infants also are justified through Jesus Christ, then infants have in a like manner incurred condemnation through Adam. But there is no condemnation without sin; consequently infants are really culpable on account of Adam's sin.

3. The justice conferred on men through Jesus Christ is opposed to the sin which has been communicated to them by Adam. Now this justice is an interior justice, residing in our soul, and belongs to us properly; then the sin which Adam has transmitted to us is an iniquity, an interior fault, inherent in our soul, a fault which is ours. This fault is distinct from the liability to corporal

[1] Rom. v. 12, 18, 19.

miseries and death, for all that is not opposed to the justice conferred by Christ, inasmuch as the just themselves have been afflicted with miseries and death.

The apostle says also: "We were by nature children of wrath."[1] Can a child be the object of the divine wrath, if it is not sullied by sin, and can it be guilty, unless by inheriting another's sin?

All tradition testifies in favor of this doctrine to such a point, that St. Augustine could say to a Pelagian, "I have not invented original sin, which has always been the object of Catholic faith; but thou who deniest it, thou art incontestably an innovator and a heretic."[2] In fact, we find the doctrine of original sin clearly expressed in the works of the most ancient Fathers and ecclesiastical writers, such as Justin Martyr, St. Irenæus, St. Cyprian, Tertullian. All the innovators who separated from the Church before Pelagius, retained the dogma of original sin, and consequently must have found it in the Church. Scarcely had Pelagius begun to deny it, when he was attacked on all sides; twenty-four provincial councils were held on this matter in the space of nineteen years, from 412 to 431. Pelagius himself was so convinced at the outset of the opposition that his new doctrine would meet with among the faithful, that he did not venture to declare it openly at first, and even was in fear of being stoned by the people.

The practice of the Church presupposes faith in the existence of original sin. The Church administers the sacrament of baptism to all, even infants, for the remission of sin, as it is declared in the Creed of Constantinople, and is evident from the ceremonies of baptism and from various passages of Scripture.[3] Baptism opens heaven to infants; it follows that they also have contracted sin, inasmuch as it is sin that excludes from heaven.

Nature of Original Sin.

Original sin is a real sin, for according to the gospel, it prevents man from reaching his last end, and it is effaced by baptism.[4]

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[1] Ephes. ii. 3.
[2] De Nupt. et concup., lib. ii., c. 12.
[3] Rom. vi. 4; Eph. v. 26.
[4] John iii. 5.

Now it is sin alone that closes heaven against us, and baptism, according to the Creeds, was instituted for the remission of sin. Consequently original sin implies what really constitutes a sin. According to the Council of Trent original sin is the death of the soul, and baptism remits the fault, and all that is, properly speaking, sin.[1] All these terms indicate a sin in the proper meaning of the word.

To explain the nature of original sin, we must distinguish two meanings of the word *sin*.[2] The word means first, the free transgression of a commandment, which is an act; next, the effect of this transgression on the soul, that is to say, a state of the soul. It is in this last sense that theologians say of a man: He has sin on his conscience, he is a sinner, he died in a state of sin. The effect of an act may be considered, under a certain aspect, as being identical with that act; and if the act is guilty, its effect can be called sin in the proper sense of the word. For example, the heat communicated by the fire to a body, on becoming a state in that body, does not differ from what it was in the fire; so separation from God as a state is the effect and continuation of the separation from God by sin as an act. Hence, he who turns away and withdraws from the sun remains in darkness till he replaces himself in the rays of that luminary. Separation from God, who is the last end of man, has become the state of the whole human race through Adam's fault. Man is born in this alienation from God, inasmuch as at his birth he is deprived of sanctifying grace, which alone unites him to God. However, by this alienation from God must not be understood a real hatred, since the sinner, who is alienated from God by the loss of sanctifying grace, does not, on that account, hate him constantly. If in the case of man, the privation of sanctifying grace had resulted not from a fault, but from a design determined upon by God to create man without that grace, it would be regarded simply as the lacking of the highest perfection, but not as a stain, and as an object of horror in the eyes of God. It derives this odious character exclusively from its connection with the guilty conduct

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[1] Sess. v., can. 2, [illegible]

[2] Compare Bellarmine, De amiss. gratiæ. lib. v., chap. 17.

of Adam, who caused the loss of a gift which God had intended for the whole human race, subject to the condition that our first parents should remain faithful. Thus, according to St. Anselm, St. Thomas, Bellarmine, and also the most ancient Fathers of the Church, original sin consists essentially in the privation of original justice, that is to say, of sanctifying grace, or in the alienation from God. Alienation from God and loss of sanctifying grace are one and the same thing, because, on the one hand, the possession of sanctifying grace constitutes a union with God, and on the other, alienation from God must be considered as a spot abhorrent to God. All the sentimental objections which, for example, say that an infant has done no evil, are dispelled, when we conceive original sin as the privation of original justice, which was a pure gift of God.

Original sin thus understood, contains all that constitutes a real sin, namely, privation of justice or alienation from God, resulting from a fault committed. In this sense, original sin is really a fault for every man, because this privation of justice and sanctity, or this alienation from God has been the act of the will of him who was the father of the human race, as St. Thomas says. The same doctor compares the sin of Adam, as head of the human race, with the relation which exists in men between the soul which sins and the members. That a man should sin by one of his members, say his hand, it is not necessary that the will to commit the evil should exist in that very member; it is sufficient that it is found in what constitutes the principal part of man, the soul. Just as the sin of the soul is communicated to the members of the body, concludes the holy doctor, even so, the sin of Adam, who was the head of the human race, has extended to all men, as being his members.

According to this, original sin does not consist in the concupiscence. The innovators of the sixteenth century pretended that concupiscence was a sin in the heathen, while it was not imputed to Christians. This doctrine is in direct opposition to holy Scripture, which declares that concupiscence is not destroyed by baptism, and that it remains in the most holy of men;[1]

[1] Romans vii. 23.

that baptism produces in us a renewal of life, which is compared to our Saviour's resurrection.[1] But such a renewal is incompatible with the non-imputation of a sin which actually remains.

Nor does original sin consist in the disturbing of the harmony between reason and the senses. In the first place this harmony did not constitute the state of original justice, it was only its complement. Baptism does not restore this harmony; then, under this view we should have to acknowledge that baptism does not efface original sin.

Original sin does not consist of death and corporal miseries; for death and corporal miseries subsist after sin is forgiven, and are moreover presented by the apostles as distinct from sin.[2] Nor does it consist in a certain alteration or disorganization of nature in consequence of the eating of a noxious fruit, for a sickly state and a certain paralysis of the intellectual faculties, which would be the result in the child, would not render him a sinner, and would not exclude him from the kingdom of heaven.

Finally, we are not to consider original sin as a mere external imputation made to us of Adam's personal sin. For if the justice which Jesus Christ communicates to us is a truly interior justice, it follows that the sin which is diametrically opposed to this justice is also truly interior.

Consequences of Original Sin.

Original sin had, as one of its consequences, the falling away from divine adoption, the loss or privation of supernatural life, and of the right to heaven. For all these goods were included in sanctifying grace, and are restored to us only by baptism. Consequently original sin deprives us of them. Our Saviour declares, that whoso is not born again of water and the Holy Ghost cannot enter the kingdom of heaven.[3] The apostle adds that, "just as the sin of a single man, Adam, extended the condemnation to all men, so the justice of one, Jesus Christ, secures for all the justification of life."[4] We find here condemnation, death, the wrath of God opposed to felicity, life, and the friend-

[1] Romans vi. 3, 4. [2] Ib. v. [3] John iii. 5. [4] Romans v. 18.

ship of God; now as life, the friendship of God, and felicity are the fruits of baptism, God's wrath, death, and condemnation are the effects of sin.

However, by the damnation which man has incurred in consequence of Adam's sin, is not to be understood the eternal pain of hell. Innocent III. declares formally, that the punishment of original sin is the privation of the intuitive vision of God, and that the punishment of actual sin is the eternal pains of hell. Other theologians, especially St. Bonaventure and St. Thomas, express themselves in the same way. The latter declares that the punishment of original sin consists in the death of the body, and in exclusion from the life of glory, and not in the pain of the senses.[1]

Original sin had, as another consequence, the darkening of the understanding, the evil inclinations of the will, and the concupiscence of the flesh. "The imagination and thought of man's heart are prone to evil from their youth."[2] The experience of every day shows the effect of sensual inclinations, concupiscence, and passions on the mind, which they obscure, and can lead to form erroneous judgments, and accept false principles. We then easily perceive how darkness can arise in the understanding when the senses are no longer restrained by the reins imposed upon them by the supernatural gifts, and which held them in subjection to reason and the will. This darkening of the understanding then reacted naturally in a destructive manner on the will, which should have been enlightened by it, and moreover, the violence of the passions thwarted and paralyzed the naturally good inclinations of the soul. It is therefore true to say that the natural faculties of man have been weakened in consequence of the loss of original justice, and the letting loose of the passions which has resulted therefrom.

Original justice, in so far as it comprehends sanctifying grace with the supernatural faculties, or infused virtues of faith, hope, and charity, is restored to us by baptism; but we do not recover the perfect submission of the flesh to the spirit. The apostle

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[1] S. iii., q. 57, a. 5; q. 1, a. 4. — [2] Gen. viii. 21.

bewails this in the following words: "I see another law in my members fighting against the law of my mind."[1] Indeed, what disorder do we not behold in the heart of man! He thirsts for truth, and when he thinks that he possesses it he has often grasped only a deceitful appearance. The long career of the human mind is marked by the grossest errors, so that if we consider their number, the history of science may be called the history of human errors. The same disorder reigns in the moral life of humanity. We might say, that man longs for good and commits evil. He often aspires to supernatural goods and suddenly falls to the basest enjoyments. He recognizes his weakness, feels all the shame, and lets himself be dazzled by his greatness, sets himself up as the center of all that surrounds him, assumes to be lord of the universe. We can explain the empire which the senses have acquired over reason, by the many wanderings which dishonor humanity, as well as by the penances and vigils which the saints have imposed on themselves in order to conquer concupiscence. Man has become an enigma. "When he has attained the highest degree of civilization," says Chateaubriand, "he is at the lowest step of morality: if he is free he is coarse; if his manners are polished he forges chains for himself; if he is brilliant in science his imagination dies out; if he becomes a poet he loses solidity; his heart gains at the expense of his head, and his head at the expense of his heart. He grows poor in ideas in proportion as he grows rich in sentiment; he contracts in sentiment as his ideas expand. Power makes him hard and dry; weakness brings him grace."[2]

Another consequence of original sin is all kinds of misery, sufferings, pain, and finally death. "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. Their thoughts and fears of the heart, their imagination of things to come, and the day of their end; from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; from him that weareth pur-

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[1] Rom. vii. 23. [2] Genius of Christianity.

ple, and beareth the crown, even to him that is covered with rough linen; wrath, envy, trouble, unquietness, and the fear of death, continual anger and strife."[1] The threshold of life is for man the threshold of tribulation. He waters his cradle with tears, and his first utterance is a cry of pain. While all other creatures enjoy existence in peace, man drags him from spot to spot, sick and an exile. He calls aloud for happiness, and sorrow only answers his call. Joy, even when he tastes it, is so vain and fleeting, that if it lasts but a few moments, it gives his features a look of insanity. The wise men of old accused nature of acting toward man not like a real mother, but like a stepmother, and of having in a manner flung him into the world, with nakedness, weakness, and misery, while all other living beings have been the object of her most tender care. When man has for a few years dragged out a wretched existence, suffered every kind of pain, and passed through a host of vexations and alarms, then death arrives, after having dogged him from the first moment of his existence, and dashed the brief joy and comfort he has had. He has constantly beheld his tenement of clay crumbling to its ruin. Hence the sighs that so often escape from his heart and lips. "We who are in this tabernacle, do groan being burthened, because we would not be unclothed, but clothed upon."[2] There have been philosophers who compared man to the ruins of a superb structure. Indeed, would not one say, that man's remarkable faculties, of which it is impossible to compose a symmetrical whole, are, though magnificent, the ruins of a structure where once all was harmony, and which must have been intended for a surely eternal duration?

To the consequences of original sin must be added the chastisement that has fallen upon the whole earth, which had been created for man. Earth had been for Adam a paradise of delight. Immediately after the sin of the first man God said to him: "Cursed is the earth in thy work, with labors shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee."[3] Man was to be punished in all that he could

[1] Ecclus. xl. 1–5. [2] 2 Cor. v. 4. [3] Gen. iii. 17, 18.

look upon as his own, or as in any sort constituting part of himself; thus in his children, who were doomed to misery, and in all nature, infected as it were by his prevarication. He was still king of creation, but a dethroned monarch, and henceforth found himself in open war with nature revolting against him. "And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth."[1] This sentence, pronounced by God, fixes for all future time the relations of man to the animal world. The empire which man exercised through love is gone; it is only by force and by the fear he inspires, that he can maintain his rights, just as he himself, after shaking off the sweet sovereignty of God, has been brought back to duty only by the incensed voice of his Creator. No longer does man bear on his brow and in his whole being the bright reflection of his divine resemblance, and consequently he no longer possesses that complete sway, after the likeness of God's empire, over nature. Man is a rebel, and he finds rebels in all the creatures that surround him.

It has not pleased God to restore to man with sanctifying grace, the empire which Adam had exercised over nature. He has nevertheless granted it as a special privilege to some of his servants, whose innocence in some manner likened them to man in his state of innocence. It is related in the life of St. Francis of Assisi, that he maintained a mysterious and familiar intercourse with animals, and especially with birds. And we find similar traits in the life of St. Julius, St. Bridget of Kildare, Blessed Sebastian de la Aparicion, Venerable Joseph Anchieta, S. J.

When we look at what the Church teaches us of the fall of man, we see how important the dogma of original sin is for social life. It overthrows from the foundation all the systems which pretend to realize perfect happiness for man through material well-being. This pretended wisdom of the world, which makes temporal prosperity the highest aim, says that man has not fallen; that his life is not a term of trial and expiation;

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[1] Gen. ix. 2.

that he is born good, and that he is always susceptible of higher perfection, and capable of enjoying a more perfect happiness on earth; and that he is to find happiness in the complete gratification of all the inclinations of his nature.

It is not difficult to demonstrate that these principles are false.

It is not true that man is born totally good. The miserable lot which he has to bewail is a penalty inflicted on a fault. We must not then seek the cause of the miseries to which man is subjected in the imperfection of laws and forms of government, or in the real or supposed usurpations of any classes. Men may change as they will the existing state of things, make new laws, establish other forms of government, abolish vested rights, break off entirely with the past; but they never succeed in checking human misery in its source; this source will exist as long as it remains true that the human race fell from its primitive state by sin, and is condemned to a life of expiation.

It is false that man can by his own strength attain the highest degree of perfection. His understanding is darkened; his will weakened; gross errors and the saddest wanderings of the heart will always be the lot of man when abandoned to himself; for sin has troubled and destroyed the harmony between the mind and the senses.

It is false that man's happiness consists in the possession and enjoyment of earthly goods and sensual joys; he will rather find his curse there. For the satisfaction of the senses, the lowest element in man, can only do more to disturb the order and equilibrium of his faculties, and consequently prevent him utterly from attaining his true perfection and real felicity. Man attains his true felicity, so far as that is possible in this world, only on the condition of returningt oward his primitive state by submission to God, and by resuming the empire over his senses.

It is not forbidden to labor to increase the temporal well-being of humanity; on the contrary, the efforts made in that direction are laudable. But we must not desire to exceed the bounds of possibility, nor lose sight of the fact that man is composed of two different elements, one of which should be subordinate to the other. We must beware of materializing and de-

grading man by offering him only sensual satisfaction: this would only be to awaken unceasingly new passions in him, and produce in him such a state of excitement that every obstacle to the gratification of his desires and pretensions would rouse him to fury, and make him vent his rage like a volcano, desolating all around him. The experience of recent days proves this only too well.

The right of property attested by sound reason, by history, and by revelation, is founded with certainty on the dogma of original sin. We can thus conclude with St. Thomas: 1. Man is created to the likeness of God, to whom the universe belongs. "The earth is the Lord's, and the fullness thereof; the world and all they that dwell therein."[1] Consequently (2) man also can possess. God himself implied this when he said: "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the whole earth."[2] And why is the world the property of God? Because it is his work. The intelligence of God conceived the plan of the world, his will realized it. But man also, who is the image of God, forms in his mind the plan of his home, which is a little world, and he executes his plan by the power of his will. What he in a manner creates is therefore his property, as the world is the property of God, inasmuch as it was created by him. To be sure man is but the vassal of God, from whom he receives the matter which he appropriates by his labor, and besides with life he receives the power of action.[3]

Man having fallen, needs to possess something as property, because in the actual condition of humanity, property in common is impossible.[4]

Man is tormented by many wants, and the earth smitten by a curse refuses to gratify them. He is forced to draw his subsistence from it by labor; in other terms, it is by labor that he is obliged to create property. Will any one pretend that the whole human race ought to till the earth in common, and thence draw products for the common utility? Certainly not; for in that case

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[1] Ps. xxiii. 1. [2] Gen. i. 26. [3] S. 2, 2, q. 66, a. 1. [4] S. 2, 2, q. 66, a. 2.

the earth would not suffice for the wants of men. A property possessed in common is seldom so well cultivated, because from the natural repugnance to punishment, each one willingly abandons the care and labor to others, as experience abundantly proves. In order to obviate the greatest trouble and disorder, a determinate part of work must be assigned to each, the common goods must be allotted. But then we must not expect that all will work alike and produce the same. What would then become of the goods acquired by him who worked more, if individual property was not permitted, and he was not permitted to enjoy them? Should they go to the slothful, who had worked less and acquired less? But who does not see that the number of the latter would increase beyond all limit, if sloth gave a right to the goods acquired by others? Will not the number of the industrious diminish in the same ratio, if they know that their toil is to serve only to maintain the rest in idleness?

Who can calculate the troubles and disorders that would flow from a necessary and oft-repeated division of the common property? The dissensions which arise, even among those bound together by ties of kindred, when property is to be divided, lead us to conclude that general divisions would be attended with far more terrible consequences. Murders by the thousand would ensue, and the earth, that was to be changed into a paradise, would become a horrible desert. How can such atrocity be compared to the poverty which results to some members of the human race from the fact of individual property!

Some may say that religious congregations show that the holding of property in common is practicable, and can be practiced on a large scale. But let us first remark that what is possible when practiced in a small association is not necessarily realizable in a larger society. He who wishes to live in such an association must restrain himself before all else to practice the vows of obedience, poverty, and chastity, that is, to mortify his passions. Where this condition is not fulfilled community life is only a chimera. We must at least obtain that pure charity and complete detachment from earthly goods which induced the primitive Christians to put all they possessed in common. Some elect souls would then per-

haps be found to sell their goods and give the price to the poor, and then live themselves by what their labor in common might produce. In a word, the necessity of individual property is felt less, as man endeavors to destroy within himself the evil consequences of original sin; but as these consequences are manifested to this day in all their intensity, it follows that nothing is more evident than the necessity of individual property. The miseries of humanity, too, must be relieved by the free works of charity or mercy, to which the Christian religion so efficaciously urges us; and is not this done daily wherever the various manifestations of Christian life do not find too many obstacles? Just as God, who wishes above all the salvation of souls, extends his temporal benefits to all that live, so the Church has always sought for men not only heavenly, but also temporal blessings. Always ready to succor human infirmity, she has been the eye of the blind, the foot of the cripple, the ear of the deaf, the mother of the orphan, the teacher of the ignorant, the protector of the oppressed. When new misfortunes strike humanity we find the Church at once bearing help to the afflicted. She it is who for ages has harbored the pilgrim, and guided him through hostile lands, who has ransomed prisoners, nursed the leper and the plague-stricken. If, on the one hand, nature is an inexhaustible source of suffering, on the other the Church is an ever-burning furnace of charitable works. She has gradually communicated her spirit of beneficence to human legislation, but she has always been whole centuries in advance of the State, so that her charitable institutions had attained perfection when the State began to think of erecting something similar. It was Anthusa, a Christian virgin, daughter of the unworthy emperor Constantine Copronymus, who first conceived and carried out the idea and plan of an orphan asylum, which she afterward directed with a perfect order and a maternal affection. Such is the origin of all the charitable institutions which cover Christian lands. A pious priest, a poor servant-girl prays fervently at the foot of the altar; and behold, the plan of a great work is conceived, and after some years the impossible is realized. History stands as a testimony that the activity of the Church for such works has increased from age to age, where she

is not fettered by the public powers. But inasmuch as it is impossible to destroy all the miseries in this world, which are a sequel of original sin, the Church teaches the faithful to raise their eyes to heaven in order to support with penance and resignation the pains of this life. Knowing the human heart, she can pour balm on the wounds of the soul. This the advocates of the indefinite progress of humanity can never succeed in doing.

Man's greatest happiness on earth is to possess a likeness to God. Charles IX., King of France, one day asked Tasso whom he regarded as the happiest? The poet replied at once, "God." "Every one knows that," replied the king; "but I would know who is the happiest after God?" The poet answered again: "He who is most like to God." A reply full of wisdom. If God is infinitely happy and perfect, evidently the happiest and most perfect being after God is the one who approaches nearest to him. Job sits before his door, covered with ulcers; his very sight makes his dearest friends recoil with horror. But the eye of God rests complacently on him. And what a benefit does he derive! His soul shines with a divine light; and he offers to heaven a more admirable spectacle than the whole universe with all its magnificence. Let us then carefully preserve this divine image in our souls. It is the most precious of goods—a good which transports us from earth to heaven—which will enable us to see God in his glory, and will inundate our soul with torrents of delight. Why did the holy hermits fly to the deserts? Why did they bury themselves alive in subterranean caves? Why did they water the earth with their tears, and make the air re-echo their sighs and groans? It was because they knew what a treasure they carried in frail vessels. They feared to lose that pearl which constituted all their wealth. Loss of fortune should matter little, persecutions to be endured, or privations borne; if we preserve this treasure of grace, which renders us like to God, all is saved. Losing this we are poor indeed, but we are rich if losing all else we preserve this treasure. Were our body invested with all the splendor of beauty, if we do not bear within us the image of God, sanctifying grace, we are an object of horror in the eyes of the Almighty, and of his angels and saints.

Let us never efface in us this divine resemblance. Without it our soul would be like a canvas from which a fine painting has been obliterated, or rather it would become a kind of corpse; for as the soul imparts life to the body, so the divine likeness gives supernatural life to the soul. After the commission of sin man is only a kind of phantom, which would horrify all around it, if its interior hideousness could meet our eyes. When, like Adam, he comes to lose what constitutes the beauty of the soul, a feeling of disquiet and alarm seizes upon him; like him, he, too, would hide himself from before the face of God, but in vain. The voice of God, the voice of conscience, is heard in the soul, and unceasingly torments the unhappy sinner. No fault can escape this witness, this conscience, which is ever and always with us.

The sin of our first parents has had a sad effect on nature; it has made the earth a valley of tears. Even now sin acts in a like manner on all that surrounds us, and turns to bitterness all previous joy. No, it is only the innocent heart that is capable of experiencing real joy; the noisy diversions of the children of the world never satisfy the soul, and serve only as a means to stun it. Just as bells have a plaintive sound to one disposed to sadness, so nature serves only to excite gloomy images in a soul penetrated by the poison of sin. If we would abide in the paradise of joy and content, we must beware of extending our hand to the forbidden fruit of sin, attractive as it may appear. Travelers relate that there grows on the banks of the Dead Sea, that watery grave of Sodom and Gomorrha, a plant bearing a fruit superb in color and in its inviting appearance. The pilgrim, parched by journeying over the desert, sees this apple of Sodom, which seems to promise him a delightful and refreshing relief; he hastens to gather it, but scarcely does he touch it, when it falls to dust. Happy, indeed, if he has not raised it to his mouth, for its bitterness would destroy his palate. This is an image of sin: a fruit attractive without, but with naught within but dust and bitterness.

REDEMPTION—GOD'S DESIGN IN THE REDEMPTION OF MANKIND —MAN COULD NOT REDEEM HIMSELF—PROMISE OF A REDEEMER—PREPARATION FOR REDEMPTION—THE COMING OF A REDEEMER—THE WORK OF THE REDEEMER.

"Salvation! What music is there in that word—music that never tires, but is always new—that always rouses, yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angels' ears are ravished by it up in heaven; and our Eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is to be saved? Who can tell? Eye has not seen nor ear heard. It is a rescue, and from such a shipwreck. It is a rest, and in such an unimaginable home. It is to be down forever in the bosom of God in an endless rapture of insatiable contentment. 'Thou shalt call his name Jesus, for he shall save his people from their sins.' Who else but Jesus can do this, and what else, even from him, do we require but this? for in this lie all things which we can desire. Of all miseries the bondage of sin is the most miserable. It is worse than sorrow, worse than pain. It is such a ruin that no other ruin is like unto it. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God, which should have been for our healing. It doubles the burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an infinite and intolerable blackness. Alas! we have felt the weightiness of sin, and know that there is nothing like it. Life had brought many sorrows to us and many fears. Our hearts have ached a thousand times. Tears have flowed, sleep has fled. Food has been nauseous to us, even when our weakness craved for it. But never have we felt anything like the dead weight of a mortal sin. What then must a life of such sins be? What must be a death in sin? What the irrevocable eternity of unrepented sin!

"From all this horror whither shall we look for deliverance? Not to ourselves; for we know the practical infinity of our weakness, and the incorrigible vitality of our corruption. Not to any earthly power, for it has no jurisdiction here. Not to philosophy, literature, or science; for in this case they are but sorry and unhelpful matters. Not to any saint, however holy, nor to any angel, however mighty; for the least sin is a bigger mountain than they have faculties to move. Not to the crowned queen of God's creatures, the glorious and the sinless Mary; for even her holiness cannot satisfy for sin, nor the whiteness of her purity take out its deadly stain. Neither may we look for deliverance direct from the patience and compassion of God himself; for in the abysses of his wisdom it has been decreed, that without shedding of blood there shall be no remission of sin. It is from the precious Blood of Jesus Christ alone, that our salvation comes. Out of the immensity of his merits, out of the inexhaustible treasures of its satisfactions, because of the resistless power over the justice and the wrath of God, because of that dear combination of its priceless worth and its benignant prodigality, we miserable sinners are raised out of the depths of our wretchedness and restored to the peace and favor of our Heavenly Father.

"Is hope sweet where despair had almost begun to reign? Is it a joy to be emancipated from a shameful slavery, or set free from a noxious dungeon? Is it gladness to be raised as if by miracle from a bed of feebleness and suffering to sudden health and instantaneous vigor? Then what a gladness must salvation be! For as there is no earthly misery like sin, so is there no deliverance like that with which Jesus makes us free."[1]

It is only to the mercy of God that man owes his ransom; of himself he could neither recover sanctifying grace, nor satisfy the divine justice.

Man could not of himself recover sanctifying grace, or return to favor with God. With the loss of sanctifying grace he had incurred spiritual death, the death of the soul. Now, as he could not raise him to enjoy anew the life of the body, still less could

[1] Faber.

he restore lost life to the soul, because the very act that would effect the restoration presupposes life. The soul preserved indeed its natural faculties; but these could not enable it to acquire a supernatural life, with which they bear no proportion. How then could man give himself a destiny which depended on God's free will? How could he obtain means to reach that destiny, when these means could be only a pure gift of God? How could he merit what was infinitely superior to his actions? For natural actions can establish a right only to a purely natural reward. The union which had existed between man and God was of a celestial nature; no human power could realize such a one.

Fallen man could not satisfy the justice of God for the offence which he had committed. A complete satisfaction must be equal to the offence. Now whether, with St. Thomas, we consider sin as an infinite offence, because it is against an infinitely perfect God, or with Suarez consider it as superior to every possible injury, it follows evidently that a limited being cannot satisfy an infinite God, for if, on the one hand, the offence increases in proportion to the dignity of the offended one, and the lowness of the offender, on the other hand the satisfaction diminishes in proportion to the inferiority of him who offers the offence, and the greatness of him to whom it is offered. Moreover, to entitle anything to be offered in satisfaction to an offended person, it is important and necessary that this be not already due him from some other quarter. Now, the creature possesses nothing but what belongs to God. God has a right to all men's actions, because man is God's property; all the fruit of a tree belongs to the owner of the tree.

God might have damned Adam irrevocably after his sin; he might have reduced the human race to the state of nature, so that men would either have been damned for their personal faults or merited by their fidelity a natural happiness, like that enjoyed by such as die without having received baptism, and without having committed mortal sin. But in that case he would have manifested only his justice. He might have remitted man's fault without exacting satisfaction, or been satisfied with an incomplete satisfaction, such as a limited being could offer. but

then he would have manifested his mercy rather than his justice. In fine, he might exact a complete satisfaction, and in that aim send a Redeemer, who would offer it to him in the name of the human race. Now this is what he had resolved upon from all eternity, so that the Psalmist could say: "Mercy and truth have met together; justice and peace have kissed."[1]

God promised man a Redeemer, who was fully to satisfy for sin, and reconquer for the human race grace and the right to heaven. This promise is found in the words which God addressed to the seducer, when announcing his punishment: "Because thou hast done this thing thou art cursed among all living things and beasts of the earth. . . . . I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."[2] These words announce the victory that a descendant of the woman was one day to gain over the seducer. It is evident that this punishment is announced to Satan rather than to a serpent, which had been his instrument. The seducer Satan was to be punished by the overthrow of the power which sin had given him over man.

The apostle St. Paul implies this promise of a Redeemer, made by God, when he compares Jesus Christ, as the source of justice and author of life, to Adam, author of sin and cause of damnation.[3]

With this promise and by virtue of that redemption, friendly relations were restored between God and man. Cain and Abel are seen fulfilling the most important act of religion by offering sacrifices to God. Now religion implies not only sentiments of piety, but also the possibility of pleasing God.

God often renewed the promise of a Redeemer, especially to the patriarchs. When he commanded Abraham to leave his country, he told him: "In thee shall all the kindreds of the earth be blessed."[4] He repeated this still more clearly when he beheld him ready to sacrifice his son Isaac: "In thy seed shall all the nations of the earth be blessed."[5] Isaac and Jacob re-

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[1] Ps. lxxxiv. 11. [2] Gen. iii. 14, 15. [3] See Rom. v. 18, 21.
[4] Gen. xii. 3. [5] Gen. xxii. 18.

ceived the same promise. The Messias was thus announced as man, of the seed of Eve and of the race of Abraham. The holy patriarch, Job, knew also his divine nature: "I know that my Redeemer liveth."[1] All the nations of the earth were to acquire happiness through the seed of Abraham. This did not mean temporal happiness, for many nations were conquered and exterminated by the Israelites; nor can we conceive any great temporal happiness that a little nation like the Jews could confer on all mankind. It could not mean the temporal happiness of Abraham's descendants, for they have been afflicted with the greatest evils that can befall a nation. It could be only a superior, a spiritual happiness, which was to be given to the earth through the seed of the patriarchs; the Redeemer was to spring from their race. So the Israelites understood it, and so St. Paul explains it. "The Scripture foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed."[2]

God seems to have made it the sole destiny of the people of Israel to prepare the coming of the Redeemer, who is represented as the Expectation of the Nations; the Star of Jacob; the Prophet who was to be sent by God; the Just One whom the earth was to bud forth, and who was to descend from heaven like dew; the Prince, who shall govern the people of Israel; the Angel of the Covenant. This great restorer of the human race is the aim and center of all the old law; from him the worship and political organization of the people of Israel derive their signification and their meaning; without him the history of that people would be simply an enigma, a tissue of impossibilities and contradictions. Sion is dear to the Israelites only because the Messias was from it to extend his reign over the whole earth; and for this reason during the captivity they confidently turned their gaze toward Sion. When they had lost every other hope, seen the walls of their city razed, their temple even devoured by the flames, they retained unshaken in the depths of their heart their hope in him who was to "rule from sea to sea."[3]

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[1] Job v. [2] Gal. iii. 8. [3] Ps. lxxi. 8.

God permitted the promised Redeemer to be expected for four thousand years, because he wished man to feel the depths of misery into which he had been plunged by sin, and his need of a Redeemer. The human race was like a man struck down by disease. As the cure of this patient did not depend on heaven alone, but also on man's free will, it was necessary that man should first be fully conscious of his disease, and of his wretched state. This object was attained by the laws which showed him his duty, but conferred no grace to aid him to accomplish it, so that bearing heavily on man it made him feel his weakness and long for the heavenly physician. The law then, whether the natural or the Mosaic, was a necessary remedy which was to prepare and make possible a further and complete cure.

The whole human race was to be rescued from its misery and to partake of supernatural blessings. But experience was necessary to prove to man the uselessness of all efforts that he could make toward this end, and thus to fit him for gifts of a superior order. The powerful empires of Asia were first to bring their evidence that the most brilliant prosperity could not content the heart of man. Greek philosophy was to serve by its vagaries to show the impotence of the human mind; and the virtue of the Romans was to be shipwrecked amid the monstrous vices which caused the downfall of their empire.

The human race, moreover, needed to be formed, to be educated. Before being impressed with the lessons of the highest wisdom, it had to be treated as a child, subjected to the discipline of the law, withheld or diverted from evil by temporal chastisements, and led on to good by the allurement of rewards of that same nature, so as to bring it at last to act from purer and higher motives. It was necessary to take it by externals, to bring it to the understanding of interior and spiritual facts, to raise it from the less perfect to the more perfect, and to employ types and symbols in order to make it afterward perceive the truth itself. It was so weak, that had it received complete happiness without previous preparation, it could not have supported it.

Finally, God, who loves to infuse unity into his works, wished to follow in the direction and government of humanity the same

course as in the justification of each individual man. As he first enlightens the guilty, then awakens in him fear and hope, and gradually prepares him for love, in order at last to grant him sanctifying grace, so he begins by scattering the shades in which sin had plunged humanity, inspired it with fear of his chastisements, then, with hope of recompense, brought it by gratitude to love, and finally sent it his Son, the Salvation of the World.

We cannot but admire the immense mercy of God, who vouchsafed to receive guilty man again, instead of leaving him a prey to the double death he had deserved. Adam's sin was to be expiated in the most perfect and profitable manner for us. Redemption was to produce such abundance of grace that the Church can exclaim in the office for Holy Saturday: "O truly necessary sin, O happy fault, which has obtained for us such a Redeemer." It is true that God showed mercy to our first father; but who assures us that it would have been so had one of our later ancestors committed the first sin, or we ourselves? Instead, then, of condemning our parents for their fault, let us rather bless and thank the God of all mercies.

Preparation for Redemption.

To prepare men for the coming of the promised Redeemer, God revealed himself to them at different times, as he had done to Adam before his fall. He thus taught them the truths which they needed to know as to his nature, on their own, on the end which he had given them, and on the means of attaining it; and he fixed the worship that they were to render him in order to be saved. In the course of time he chose a people commissioned to guard the deposit of revealed truths, and gave it institutions adapted to this end. In adapting these revelations and institutions to the necessities and understanding of the Jewish people, he led them on progressively till humanity had reached a religious development sufficient to recognize the promised Messias and embrace his law.

Revelation anterior to, and preparatory to, Redemption comprehends the primitive revelation, the patriarchal, and Mosaic or Jewish revelation.

embraces all the truths and institutions by means of which God instructed and guided the human race, from its origin till its dispersion over the whole earth. It includes natural and supernatural truths as to God as the Creator and Sovereign Lord; as to man and his destiny; as to the existence of good and evil angels; as to the government of the world by Providence.

The idea of one sole God, Creator of the world, contained in the primitive revelation, has been preserved more or less distinctly among all nations. "This idea must have been engraved on all minds by the Creator himself, or it must be the relic of a tradition dating back to the origin of the human race, since it is found in all ages as well as in all countries of the world."[1] We find it indeed in all nations that had fallen into idolatry. For St. Paul declares the Gentiles inexcusable because they knew the true God, but did not glorify him.[2]

The belief in another life, or in the immortality of the soul, is as universal as the notion of the divinity, and as ancient as religion. We find it not only among the Hebrews, but among the most barbarous nations; among the Scythians, the Hindoos, the Gauls, Germans, as well as among the Greeks and Romans, and among the most savage tribes discovered in the New World. It dates back, therefore, to the cradle of the human race. The patriarchs were not philosophers; as they knew the dogma of a future life, God must have revealed it to them.

The existence of good and bad angels is another dogma of primitive revelation. The distinction of good and evil genii, mentioned in the history of the various idolatrous worships, is based on that of the good and wicked angels spoken of in Holy Writ: "When I see," says Bossuet, "in the Prophets and the Apocalypse, and in the Gospel itself, the angel of the Persians, the angel of the Jews, the angel of the little children, who takes up their cause before God against those who scandalize them, the angel of the waters, the angel of fire, and so on; and

[1] Bergier, Theological Dictionary, *verbo*, God. [2] Rom. i. 20, 21.

when I see among all these angels him who places on the altar the heavenly incense of prayer, I recognize in these words a kind of mediation of the holy angels. I even see the foundation which has given the pagans the idea of assigning divinities to the elements and kingdom in order to preside over them, for every error is founded on some perverted truth."[1]

The existence of a Providence ruling over the world is a dogma which is found among all nations, a constant and universal dogma, which goes back to the first ages, and consequently forms part of the primitive revelation. In all times and places this dogma blends with that of the existence of a religion; the worship rendered to the divinity, the most ancient religious practices show that all nations have believed in the existence of a Providence governing the world and disposing all for the happiness of mankind.

2. The promise of a Redeemer, expressed in the words addressed to Satan: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head." The promise of a Redeemer supposes the fall or degradation of man. Now the fall of the human race, or original sin, is a dogma of the primitive revelation. It was the belief of the patriarchs, a belief that has been transmitted to all nations, more or less altered, it is true. We find the proof of this in what the poets call the silver, bronze, and iron ages succeeding the golden age, as well as in the expiatory rites in use among all nations to purify a child on its entrance into life. Thus among the Romans new-born children were purified with lustral water, boys on the ninth day, girls on the eighth. The Egyptians, Persians, and Greeks had a similar custom. In the Canary Islands, Yucatan, and Mexico, water was poured on the child's head. Among some nations the child was passed through a flame, to purify it both by fire and water. In India a Brahman dips a new-born child thrice into the water.

The expectation of a Redeemer existed among all ancient nations, and necessarily goes back to the time when the nations

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[1] Preface to the Apocalypse.

formed but a single family. It was held not only by the Hebrews, but also by the Greeks and Romans, the Egyptians, Chinese, Japanese, and American Indians. One who wrote against the truth of religion had to admit that from time immemorial it was a maxim among the Hindoos and Chinese that the Wise One was to come from the West. In Europe, on the contrary, it was said that he was to come from the East, Judea. Whence the Redeemer was to come was thus fixed by an unwavering tradition.

3. The institution of sacrifice, which was offered by the sons of Adam, and the object of which was not only that man should express his dependence on God, but also to prefigure the great sacrifice of the Redeemer, the only one efficacious in itself. We find the use of sacrifice in all nations from the highest antiquity, and the universality indicates sufficiently that it was instituted by God himself.

Patriarchal Revelation.

When men, led away by corruption, abandoned the primitive truths and worship, God, with the design of preserving the true religion, chose Abraham, a descendant of Sem, confirmed him in the faith, and made him the father of a faithful and believing people.

The patriarchal revelation embraced the truths revealed by God after the dispersion of the human race, and, down to Moses, and especially to Abraham, Isaac, and Jacob. It included, 1. More explicit notions of the unity, power, providence, justice, and omnipresence of God. 2. A renewal of the promise of a Redeemer, who is announced to Abraham as to come from his race, in virtue of these words of the Almighty: "In thy seed shall all the nations of the earth be blessed,"[1] words which can apply only to the Messias. This same Messias was to descend from Juda, according to this prophecy of Jacob: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."[2] 3. The figure of the sacrifice of the Redeemer in those of Isaac and Melchisedec.

[1] Gen. xxii. 18; xxvi. 4. [2] Gen. xlix. 10.

Mosaic or Jewish Revelation.

The Mosaic or Jewish revelation embraces the truths revealed to the people of God by the ministry of Moses and the prophets, namely, a more complete knowledge of God and morality, the religious and social institutions given to the Jewish nation, and the development of the promise of a Redeemer. 1. God reveals himself as the only God and as Providence, by the declarations which he makes, as well as by his action in regard to his people, especially by the miracles which he works to deliver them from the bondage of Egypt, in order to plant them in the Promised Land, and finally make them triumph over their enemies when they are faithful, or to chastise and bring them back when they are guilty. 2. God traces out for man the way he is to follow in order to obtain eternal happiness, by giving him the Ten Commandments, which at various times he sums up in the twofold precept of love or charity. 3. Independent of the Decalogue, which includes the moral law, God gives his people, through Moses, religious and social institutions; he appoints the exterior worship which the Hebrew people are to render him; he institutes the sacrifices to be offered, and at the same time a priesthood in the family of Aaron; he regulates the ceremonies of the worship, with the view of prefiguring the Messias; he gives his people a social organization, which will be modified in time by the intervention of his messengers or prophets.

4. He frequently renews the promise of a Redeemer; Moses announces the coming of a new Lawgiver, to whose voice all the nations shall submit, and who consequently can be no other than the Messias; the prophets determine with clearer and clearer descriptions the character of the Messias, his origin, the place, time, and circumstances of his birth, and the nature of his mission, so that when he appears on the earth men may recognize him as the Holy One of Israel, the One sent by the Lord, the Redeemer of Men.

The truths contained in the revelations anterior to redemption are contained in the books of the Old Testament. These are di-

vided into three classes: historical, moral, and prophetical books. The historical books of the Old Testament are, the Pentateuch or Five Books of Moses, so called because they were written by Moses, except the last chapter of Deuteronomy, which is attributed to Esdras. It contains Genesis, giving the history of the creation of the world and man, of original sin, and of the patriarchs to the death of Joseph. Exodus relates the oppression of the Hebrews in Egypt, and their departure from that country. Leviticus is a code of civil and religious laws, the execution of which was especially committed to the tribe of Levi. Numbers gives the census of the tribes, and the history of their wandering in the desert. Deuteronomy repeats the decalogue with several positive laws, and narrates the death of Moses. The Pentateuch embraces a period of 2,500 years.

The Book of Josue gives the history of the conquest and division of the land of Chanaan, setting forth on one side in all its lustre God's fidelity to his promises in favor of the Israelites, and on the other the justice of his chastisement of the Chanaanites. This book was most probably written by Josue, who led the people into the Promised Land, or from his words.

The Book of Judges gives the history of the people of God under the rulers called Judges. It shows the temporal blessings with which God rewarded the fidelity of his people, and the chastisements with which he punished their prevarication. This book is ascribed to Samuel, and at all events was written before David expelled the Jebusites.

Ruth shows us the ancestors of David and of the Messias: it displays the goodness of Providence in making the famine sent to punish the guilty Israelites turn to the advantage of a poor heathen woman. Samuel is believed to have been the author.

The four Books of Kings contain the history of the people of God from the anointing of Saul to the Babylonian captivity, a period of more than five hundred years, and they too show the conduct of God in regard to the Israelites. The authors of these books are not known positively. Some commentators ascribe the first and second to the prophets Samuel, Gad, and Nathan, and the third and fourth to Esdras or Jeremias.

The two Books of Paralipomenon, or Chronicles, are a supplement to the Books of the Kings. The first gives David's genealogy from Adam, and his reign; the second the history from Solomon's accession to the captivity. Some interpreters suppose Esdras to be the author.

The first Book of Esdras relates the return to Jerusalem from the captivity; the obstacles raised to the building of the temple; the restoration of the Mosaic worship, and the suppression of abuses. In the second Book of Esdras, or Nehemias, the author speaks of the sad state of the Jews at Jerusalem after their return from captivity. It relates his journey from Susa to the holy city, the rebuilding of the walls, and the restoration of the Mosaic law in all its purity.

Tobias, Judith, and Esther relate the history of special events. The first shows, in the person of Tobias and his son, the reward of virtue practiced in the sight of God, especially of the works of mercy and patience in trial. Judith gives the deliverance of Bethulia by that holy widow, an event which took place probably in the reign of Manasses, before the captivity. The third book shows the danger with which the exiled Jews in Persia were menaced by Aman, and their deliverance by Esther. This book is generally ascribed to Mardochai. The book of Tobias is supposed to have been written by that holy man himself; but the author of Judith is unknown.

The two Books of the Machabees contain the history of the persecution of the Jews under the kings of Syria, especially Antiochus Epiphanes, the profanation of the temple, the uprising of the Machabees, their victories and triumph under Simon. The first book is ascribed to John Hyrcanus, the other to Judas, an Essene.

The moral books of the Old Testament are: the Book of Job, which represents in the person of Job virtue overtaken by affliction, and shows that temporal evils are a consequence of sin, but often are visited on the just in order to purify them from their least faults. The author of this book is unknown, although many ascribe it to Moses.

The Psalms are canticles of praise, extolling God's benefits, or

prayers to implore of the Almighty graces or pardon for sin. By these different characters they admirably suit all conditions of the soul, and on this account are constantly employed by the Church in her offices. They also contain prophecies concerning the Messias. Most of the Psalms were composed by David, so that the whole collection goes by his name.

The Book of Proverbs, by Solomon, contains lessons of virtue adapted especially for mature age. They are short maxims, proverbs, comparisons, or parables.

Ecclesiastes, composed by Solomon, shows the vanity of all human things, and that true happiness is to be found in God alone.

The Canticle of Canticles, also by Solomon, represents, under the figure of the love of the bridegroom for the bride, that of God for the people of Israel, and for each just soul in particular, and that of Jesus Christ for his Church. This meaning of the book is shown by other passages of Scripture, where the people of Israel are styled the spouse of God;[1] the Messias the bridegroom of the Church;[2] the faithful soul the spouse of Christ.[3]

Wisdom depicts wisdom as the source of virtue and happiness, and shows the means of acquiring it. The author is unknown.

Ecclesiasticus, called also Ben Sira, or the Son of Sirach, was written by Jesus the son of Sirach, and contains moral lessons, based on examples drawn from the Sacred Writings.

The prophetical books are the work of men inspired by God, and called prophets because they foretold the future. They are divided into the greater and lesser prophets.

There are four of the greater prophets: Isaias, whose prophecies concern the kingdoms of Juda and Israel, announce the destruction of the Babylonian empire, and the return of the Jews from captivity. They so explicitly designate the Messias, descended from David, his divine character, mission, miracles, passion, and death, that we may with St. Jerome style Isaias an Evangelist.

Jeremias foretold to the Jews the captivity of Babylon as a

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[1] Jerem. ii. 2. [2] Ps. xliv.; Eph. v. 34. [3] 2 Cor. xi. 2.

punishment from God, and their return after seventy years; his sorrow over the desolation of his country is expressed in his Lamentations. He also announced that God would form a new alliance with his people through the Messias. The Book of Baruch, the disciple of Jeremias, is always reckoned with his, because it was composed in part by Jeremias. Baruch exhorts the captive Jews to penance, and consoles them with the hope of speedy return to their own country.

Ezechiel speaks to the Jews of the justice of God's judgments, foretells the destruction of Jerusalem, but tempers the bitterness by consoling promises, especially of the reign of the Messias.

Daniel relates his visions as to the future of empires and the coming of the Messias, the time of whose coming he fixes by weeks of years. A part of his book is historical, and relates events of the reigns of Nabuchodonosor and Baltassar.

The lesser prophets, twelve in number, are, in chronological order: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias. They condemn the infidelity of the Jewish people, foretell the punishments which await them, the return from the captivity, the rebuilding of the temple, and the coming of the Messias.

Micheas, Aggeus, Zacharias, and Malachias are very explicit on the last point. Micheas announces that he will be born in Bethlehem. Aggeus announces that the second temple, materially less beautiful than Solomon's, was to see the Messias within its walls; Zacharias predicts the Redeemer's passion, his betrayal, his being sold for thirty pieces, his hands and side pierced; Malachias announces the institution of the Eucharist, as a pure oblation, offered in all places.

The truths contained in the Old Testament are divinely revealed; in other words, the authors were inspired by God while writing them. Now inspiration guarantees their historical veracity. These books, then, are not only written by trustworthy and truthful men, but by men supernaturally guided.

The authenticity of the Old Testament is proved by the testimony of the whole Jewish nation, and even of foreign authors from the date of their composition. Jesus Christ and his apostles

constantly appeal to these books as recognized by the Jews. The early Christians and their pagan opponents alike recognized them as authentic. Tracing them back we find them translated into Greek under Ptolemy II., in Egypt, 300 B.C.; collected and arranged by Esdras 500 B.C. We find in the hands of the Samaritans books composed and received before the division of the kingdoms of Juda and Israel. We find Cyrus recognizing their authenticity. The whole worship of the Jewish people points to Moses as the author of the Pentateuch and the lawgiver. This clear, universal, constant tradition is not contradicted by any other tradition. The Jews had no motive to invent them, and never would have invented books full of such terrible denunciations of themselves.

The style of the different books, their intimate connection with each other, also attest their authenticity.

They have come down to us unimpaired. Our Lord and his apostles cite them, and the Church received them at their hands; while the Jews have continued to guard them jealously. There could have been no alteration or interpolation before the division of the kingdom of Solomon, for two sets of manuscripts kept by hostile bodies, Jews and Samaritans, show by their agreement that none had been made, and each would have been ready to charge the other. During the captivity the Jews were scattered, some in Egypt, some in other countries, and the books were translated into Greek. After that time a change was still less possible.

The authors of the Old Testament are to be believed because they have not been deceived or sought to deceive. Moses and the rest relate what they saw, or what was still fresh in the minds of men, and though other nations have preserved early records of primeval affairs, no account is so clear, coherent, definite, and supported as that of Moses. The prophets prove their veracity by their predictions of events which have come to pass, and which they could have known only by inspiration from on high.

Written under the inspiration and with the assistance of the Holy Ghost, these books contain revealed truths. While other nations groveled in ignorance and superstition, these books gave the Jews a most exact and complete knowledge of God, his nature

and perfections, and the worship to be rendered to him, as well as a code of pure and high morality. Moses and the prophets, in giving this knowledge and law, or recalling the people to it, proved their mission by miracles. As the laws of nature have their base in the will of God, miracles can be the act of God alone, suspensions of the action of the laws included in the very act of God's will establishing them. If God can establish the laws, he can do so subject to such conditional modifications as he will. But if God can work miracles, it is and must be possible to attain certain assurance of their reality.

The Council of the Vatican anathematizes those who say "that no miracles can take place, and that consequently all the narratives concerning them, even those contained in holy Scripture, are to be dismissed as fabulous and mythical; or that miracles can never be certainly recognized as such, nor the divine origin of the Christian religion rightly proved by them."[1]

Miracles thus understood are an infallible proof in favor of the truth and divinity of a doctrine. We cannot refuse to recognize him as an envoy of God who shows himself to be the depositary of his power. Why should God give man the power to command the elements, and death itself, if he did not wish to prove by prodigies that he has appointed him to act and speak in his name? God is not the author of falsehood, and cannot favor or support an imposture. Therefore when a miracle is wrought to support an affirmation, that affirmation is true, and declared such by God. Now the miracles wrought by Moses and the prophets were acknowledged by the Jews, and by Gentiles like Nabuchodonosor, Cyrus, Darius.

Prophecy is a knowledge of future contingent things, that is, things depending on the free will of God or of man. Such knowledge belongs to God alone, to whom the past and future are like the present. Consequently God can, and alone can, impart such knowledge. The men to whom he communicates this supernatural knowledge of things to come are called prophets. Every prophecy, the truth of which is proved by the event, can come from God

[1] Council of the Vatican, sess. 3. Of Faith, Can. 4.

alone, and is inspired. A prophecy made to support another prophecy attests the second positively when it is proved by the actual result of the first. The prophecies relating to the Messias are proved by the fact that other prophecies, such as that of Isaac's birth, the bondage in Egypt, the possession of the Promised Land, the fall of Jerusalem, the captivity, actually took place just as they were foretold. Hence the prophecies of the Messias are true.

Before Redemption, mankind were divided into Jews and Gentiles, or heathens.

God had chosen Abraham to be the father of a people whom he destined to preserve the true faith till the coming of the Messias. This people, at first restricted to Abraham and Isaac, then to Jacob and his family, multiplied in Egypt, which it left to enter the land of Chanaan, which God had promised. On the way it received from the Almighty, by the hands of Moses, a complete civil and religious code. They no sooner entered into possession of the Promised Land than they forgot the Lord repeatedly, and even fell into idolatry, so that they had to be brought back to the true God by chastisements, which he inflicted on them, after warning them beforehand by his prophets. The most striking of these chastisements was the destruction of the kingdoms of Israel and Juda, followed by the captivity of Babylon. The people of God showed zeal and courage in defending their faith under the Machabees against the Greek kings of Syria. But they then degenerated; religion declined; a moral and religious debasement followed, due especially to the sects which arose: 1. The Pharisees, who aimed at purity of doctrine and exact fulfillment of the law, but soon fell into ambition, pride, and hypocrisy, and elevating their own practices and ideas to a level with God's commandments, were excessively intolerant. 2. The Sadducees, freethinkers, who rejected the oral traditions of the Jewish church, denied the immortality of the soul and a state of future rewards and punishments. 3. The Essenes, living in community and celibacy, strict observers of the law, but harsh and self-righteous. 4. The Samaritans, pagan in origin, but admitting the Pentateuch, and following the law of Moses, though in a sacrilegious temple on Mount Garizim.

With this variety of sects religion declined among the people, who placed all merit in an exterior worship, although offered by many with interior doubts and incredulity. There were but few true Israelites who worshiped God in all sincerity, looked for the coming of the Messias, and desired it all the more because the signs announced by the prophets clearly indicated that the time was at hand.

The pagan nations, even the most civilized, such as the Egyptians, Phœnicians, Greeks, and Romans, were plunged in the deepest ignorance in regard to religion. They had completely lost the true idea of the Godhead, and gave their adoration to deceased kings, to the sun and stars, to animals, and even to plants. Even the wisest philosophers who lived among them, like Socrates and Plato, could rise no higher. The primitive truths had been corrupted, so that scarcely a trace remained. Yet all looked for a Saviour; Hermes in Egypt, a son of God in Scandinavia, a heavenly messenger in Greece, while Rome and Italy looked to Judea in the East for the divine child who was to restore the happy age of peace and rule the world with love.[1]

What were the means of salvation for mankind during this long period? The Mosaic law pointed out the good and the evil, but did not give grace, and consequently could not lead men to eternal life. "If there had been a law given which could give life, verily justice should have been by the law; but the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe."[2] Hence the Council of Trent declares: "Not even the Jews, by the very letter itself of the law of Moses, were able to be liberated or to arise therefrom" (*i. e.*, the power of the devil and of death).[3]

The law, however, had many advantages. It preserved the true knowledge of God, a worship pleasing to him; it taught the people to love good and avoid evil; by its observances it taught mortification and self-renunciation. Above all, it was a teacher leading men to Christ.[4] Those who lived before our Saviour

[1] Socrates, Virgil, Tacitus, Suetonius.
[2] Gal. iii. 11, 21, 22.
[3] Sess. vi., c. 1.
[4] Gal. iii. 24.

could not enter heaven before him, but by the grace which God granted them on account of the Redeemer to come, they could merit heaven and in time enter it. God granted graces to men before Christianity, in view of the Redeemer's merits, to enable them to attain eternal felicity. The Scriptures mention many before the coming of our Lord as just; now no one could be justified by his own virtue or by the Mosaic law. They could be justified only through Jesus Christ, who was yet to come.

St. Paul teaches that life and salvation are offered by Jesus Christ to all to whom the sin of Adam extended, consequently to those who lived in previous ages, and who could profit by his grace only in their lifetime. It was through their faith in him as the Messias that their sacrifices and observances were meritorious. They did not give grace as sacraments do, but they produced an exterior legal sanctity and occasioned meritorious dispositions only through their reference to the New Testament.

The just of the old law, although delivered from original sin and their own sins by faith in a Redeemer, and observing the law of God, remained excluded from heaven, on account of Adam's sin, till Jesus Christ had paid the price of redemption.

Let us now consider the means of salvation for the heathen. God acted in various manners on their mind and heart, either by supernatural impulses and light, revealing God as the author of grace, or by knowledge and sentiments revealing him as the God of nature. Holy Scripture tells us that God instructed, warned, or exhorted the pagans, by the voice of conscience and by interior inspirations;[1] by benefits in the order of nature;[2] by chastisements;[3] by remarkable and extraordinary men whom God raised up among the pagans or sent to them, such as Job among the Arabs; Balaam at Moab; Jonas at Nineve; Daniel at Babylon; by the Israelites whom God scattered among the nations, with their sacred books. "He hath therefore scattered you among the Gentiles, who know him not, that you may declare his wonderful works, and make them know that there is no other Almighty God besides him,"[4] says holy Tobias. Sometimes by angels, dreams,

[1] Romans ii. 15, 16.
[2] Acts xiv. 14–16; Romans i. 19, 20.
[3] Wisdom xii. 1, 2.
[4] Tobias xiii. 4.

apparitions, or marvelous events. Thus Nabuchodonosor was taught in a dream to know the true God and the kingdom of the Messias.[1] A dumb animal prevented Balaam from cursing the children of Israel, and an angel showed him God's will.[2]

Thus we see that divine Providence did not neglect even the pagans, and led them to a knowledge of a Redeemer to come. All the heathen nations had a sense of guilt and looked for a Saviour, and they retained the rite of sacrifice as a proof.

The heathen, then, by observing the natural law, by a general hope in the coming of the Redeemer, and, when they had sinned, by perfect contrition, obtained through grace, be saved.

The Accomplishment of Redemption.

The time fixed for the redemption of the human race having been accomplished the Son of God descended on earth and became man, to satisfy the justice of his Father, and thus ransom man. This fact is proved in Christian revelation, which comprehends all the truths imparted to men by Jesus Christ, either directly or through the apostles, by virtue of the mission which he gave them to teach all nations, and instruct them in all that he had commanded them. All the truths of previous revelations are here confirmed, and others, obscurely alluded to, are fully revealed. Nothing is contradicted. God and his attributes are more clearly made known; the three divine Persons are made clear; redemption, the immortality of the soul, the resurrection from the dead, are all placed in a new light. The moral law is elevated to that of love, the love of God and the love of our neighbor; the works of mercy to him are especially recommended, and their performance rewarded as if done to the Redeemer himself. The value of the soul and salvation are laid before us, and a higher path, that of the evangelical counsels, is given to those who desire to be perfect. Jesus Christ verified in his life all the types and prophecies of the old law; and after his life of miracles effected our redemption by his death on the cross, having established the Church as his kingdom to continue his work.

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[1] Daniel ii. [2] Numbers xxii.

The Christian revelation is contained in the New Testament: the four Gospels by St. Matthew and St. John, two of his apostles, St. Mark and St. Luke, disciples of St. Peter and St. Paul; these give in detail the life, teaching, miracles, and passion of our Lord. The Acts of the Apostles, also by St. Luke. Twenty-one Epistles, fourteen written by St. Paul, two by St. Peter, three by St. John, one by St. James, one by St. Jude, contain a number of instructions on faith, morals, or discipline, explain difficulties, give cautions, or exhort to the practice of the highest virtue. The Apocalypse is a prophetic book written by St. John, containing divine revelations as to the future of the Church. The divinity or inspiration of these books is guaranteed to us by the Church, which existed before they were written, and gives them to us as inspired. We can establish it also historically, by showing that they are as much entitled to credit as the most authentic records of those days; and thence prove the infallible authority and divine institution of the Church.

The Work of the Redeemer.

To be ransomed, man needed a Saviour who could satisfy God's justice. As his intellect had been obscured by sin, and he had lost the knowledge of the truths which enlightened him as to his destiny, he had to be restored by his Redeemer to the possession of these truths. Hence, before redeeming man, Jesus Christ revealed to him the truths which it was necessary for him to know in order to attain salvation. Then he made satisfaction for man, principally by the sacrifice of the cross. Finally he established the means by which the merits of his sacrifice were to be applied to us. Thus he has fulfilled toward us the threefold function of prophet or doctor, pontiff and king. He has enlightened us by his teaching; he has made satisfaction for us by his sacrifice; and he has traced the way of salvation by his commandments, by the laws and ordinances of his kingdom, the Church.

Jesus Christ has been our Doctor and our Prophet, because he has brought us the orders of his Heavenly Father, revealed the future, regulated the divine worship, condemned vice and the

transgression of the law, and proved his divine mission by incontestable miracles. God had already, on frequent occasions, made known salutary truths, and intimated his will to his people by extraordinary envoys. Jesus Christ was not only to reveal new truths, but to diffuse a knowledge of divine truth over the whole world. "He was the true light, which enlighteneth every man that cometh into this world."[1]

He was to act on the will of man by his example, and on the understanding by his doctrine, for humanity lacked at once light and strength. As man, Jesus Christ is a visible model; as God, a sure and infallible model. Humanity, banished from its Creator in the person of its first member, who had sought to attain a divine resemblance by illicit means, was to return to God by its resemblance to Jesus Christ. "Whom he foreknew, he also predestinated to be made conformable to the image of his Son."[2]

The Priesthood and Sacrifice of Jesus Christ.

We say in the Apostles' Creed that "Jesus Christ suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell." The passion and death of our Saviour are not only the crowning acts of the whole work of our Redemption, and consequently the object of our faith and the foundation of our hope, but also the most powerful motive to induce us to lead a truly Christian and pious life. St. Paul is so deeply touched with this mystery, that he professes to know nothing else but Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and him crucified."[3]

Jesus Christ, after coming down from heaven to earth to ransom us, offered himself to his Father by dying for us on the cross. As he was without sin, it was not for himself, but for us that he suffered and offered himself. As pontiff he is elevated as far above all the high-priests of the old law as he surpasses in knowledge all prophets sent by God. His sacrifice excels all the ancient sacrifices, which were only a figure and a shadow of it, and it has therefore an infinite value and merit.

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[1] John i. 9. [2] Romans viii. 29. [3] 1 Cor. ii. 2.

Every sacrifice consists in the immolation of a victim offered to God. Jesus Christ immolated himself on the cross, and offered himself to God his Father. He had indeed immolated himself during the whole course of his life, by fulfilling, as he himself says, the will of his Father, who had sent him to ransom men by his blood. Still his death on the cross was the consummation of his life and passion; hence we consider it mainly as constituting his sacrifice, in which he was at once victim and priest.

He was really immolated. He died on the cross from the effect of his sufferings and crucifixion. It was a real death, that is to say, his soul separated from the body. "And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit; and saying this he gave up the ghost," expired.

The death of Jesus Christ was a violent death, that is to say, a real immolation. He voluntarily gave his life, but did not inflict the death-stroke. Men, his enemies, made him suffer and die; these were the executioners who nailed him to the cross.

Jesus Christ willed to suffer and die thus for us in order to satisfy the divine justice for our sins, to redeem us, and acquire merits for us. This was his design in immolating and offering himself for us.

Jesus Christ wished to satisfy the justice of God by giving himself up to death for us through obedience. Man, by refusing, through sin, the obedience due to God, becomes his debtor; and the wrong done his Creator constitutes, according to Holy Writ, a fault and a debt.[1]

Having incurred the wrath of an infinitely just and holy God, he was obliged to undergo the chastisement of his sin, so that he bears the double weight of his fault and his punishment. Now Jesus Christ has discharged this twofold debt, in our stead, by his passion and death; that is to say, he has repaired the wrong done to God, and has undergone the penalty which we deserved. He therefore really died for us, in our stead, and not only as the Socinians pretend, in our favor—that is to say, with a view to excite us by his death to contrition, and inspire us with courage to suffer death, after his example, with joy.

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[1] Matt. vi. 12.

He offered satisfaction to God for us: this is clear from the passages of Scripture where his passion and death are represented as a ransom paid for us: "You are bought with a great price."[1] "Knowing that you were not redeemed with corruptible gold or silver, ... but with the precious blood of Christ, as of a lamb unspotted and undefiled."[2] "Christ hath redeemed us from the curse of the law, being made a curse for us."[3] "One mediator of God and men, the man Christ Jesus, who gave himself a redemption for all."[4] All these passages are to be understood not of a mere deliverance without ransom, or of a redemption improperly called, but of a redemption by a ransom, of a real satisfaction. The price and ransom are mentioned and compared to silver and gold. The blood of the Saviour then offered to the Heavenly Father to deliver man from the yoke of sin, and the slavery of Satan, is as really a ransom as the gold and silver paid to deliver a captive.

He offered this satisfaction for us, as we conclude from the passages of Scripture where it is said that he has taken on him and undergone in our stead the penalty that we had incurred by our sins. "Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all."[5] St. Peter, alluding to this prophecy, says: "Christ also suffered for us, ... who did no sin, ... who his own self bore our sins in his body upon the tree."[6] Jesus Christ bore our sins and their penalty, not in the sense that he simply effaced or abolished them, but he took them upon him and bore them himself, as St. Peter explicitly says. St. Matthew, it is true, applies these words of Isaias to the miraculous cures performed by our Lord; but he does not intend to exhaust the whole meaning of the prophecy,

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[1] 1 Cor. vi. 20. [2] 1 Peter i. 18, 19. [3] Gal. iii. 13.
[4] 1 Tim. ii. 6. [5] Isaias liii. 4, 6. [6] 1 Pet. ii. 21, 22, 24.

citing only the opening words, which may apply also to the temporary chastisements of sin. He does not cite the words of Isaias which speak of his passion, and does not enter on that subject.

Christ offered himself to God for our sins. The apostle St. Paul, in his Epistle to the Hebrews, sets forth at length the priesthood of Jesus Christ. Now it is not by preaching, or by prayer, or by his example, but by the offering of his sacrifice, that Christ exercised his sacerdotal functions. "For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."[1] "For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer."[2] This victim, and at the same time this high-priest, was our Saviour himself. "For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners. . . . . Who needeth not daily, as the other priests, to offer sacrifices first for his own sins, and then for the people's; for this he did once in offering himself."[3] He made the sacrifice of his life then not for himself, but for us. "Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God."[4] Nor is it in consequence of his office of mediator, which he now holds in heaven, that Christ is called high-priest; for he offered himself once. "Christ being come an high-priest, ... by his own blood entered once into the Holies (into heaven itself), having obtained eternal redemption."[5] These words evidently relate to the death of Christ upon the cross. He continues in heaven to offer the sacrifice which he accomplished upon earth, in the sense that he relies on the merits of that sacrifice in his intercession for us. Thus the high-priest under the old law, entered the Holies to offer up to God the blood which had been shed without. Christ then satisfied for us in the sacrifice in which he was both priest and victim.

Jesus Christ offered a full and entire satisfaction for us. Nevertheless, the apostle can say that we are justified "freely,"[6] and that God pardons our sins out of his kindness.[7] So far as we are

[1] Heb. v. 1. [2] Heb. viii. 3. [3] Heb. vii. 26, 27. [4] Ephes. v. 2.
[5] Heb. ix. 11, 12, 24. [6] Rom. iii. 24. [7] Ephes. iv. 32.

concerned, God grants us pardon for our sins gratuitously, not only because he finds no personal merit in us, but also because he freely and spontaneously sent us a Redeemer, and because he was not even obliged to accept the satisfaction which Jesus Christ offered him for us. He who is offended is not bound to accept the reparation offered by a third party, he may insist on it from the guilty one.

A human judge could not shed the blood of an innocent person who wished to devote himself for a criminal; the innocent would not even be permitted so to offer himself, because he is not master of his own life. But Christ could, by virtue of his full authority, make the sacrifice of his life, and the Father, as master of life and death, could accept it.

Redemption is the consequence of the satisfaction offered to God by Jesus Christ, for from the moment that our Saviour really paid our ransom we have been redeemed. By undergoing death for us he has preserved our life for us and saved us. He chose to be called Jesus or Saviour, because the salvation of man was the real object of his mortal life.

Jesus Christ wished to merit for us by his passion and death. Before all, we must here observe that Jesus Christ appeared upon earth not as a private person, but as the chief of the whole human race. He is the new Adam, possessing over his spiritual posterity an influence like that which the first Adam exercised over his carnal descendants, and becoming a cause of salvation for his children according to grace, as Adam had been a cause of perdition for his children according to the flesh. Consequently the effect which the acts and works of a man would produce for him personally, the acts of Jesus Christ extend to all mankind.[1]

He merited for us by offering his life as a sacrifice. According to St. Thomas the effect of every sacrifice is not only to appease God's anger, but also to draw down on us his good pleasure.[2] In so far as the object offered is destroyed, and bears the penalty deserved by another, it appeases God's anger; in so far as the offering thereof constitutes a homage rendered to the di-

[1] St. Thomas, S. 3, q. 48, a. 1. [2] Sum. 3, q. 49, a. 4.

vine majesty, it draws down on us his good-will. By making the sacrifice of his life, Jesus Christ not only appeased his Father, offended by man; he presented to him, in the name of the whole human race, a noble offering, perfectly worthy of him, and which was to draw on us, in the highest degree, his good-will, with all the abundance of his gifts and benefits. The apostle expresses this in the following words: "Christ loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness."[1] The obedience which he practiced from the first instant of his conception, and which he displayed in the highest degree in his death on the cross, possessed the same merit as the sacrifice of his life. Our first parent, as representing the whole human race, had, by his disobedience, drawn God's wrath on all his posterity; so the obedience practiced by Jesus Christ, our head and father, according to grace, drew on us the divine pleasure. The apostle St. Paul affirms it. "As by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[2] This explains our Saviour's care to express, in all circumstances, his obedience to his Father. "My meat is to do the will of him that sent me, that I may perfect his work."[3] Hence his zeal to fulfill the whole law. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."[4]

To conclude, the same merit is found in the love of Jesus Christ for his Father, for love provokes and merits love. From love, and at the same time from obedience, Jesus delivered himself up to death. For, says St. Thomas, he fulfilled the commandments of love by obedience, and he obeyed from love.[5] He himself adduces his life as a proof of his love for his Father. "That the world may know that I love the Father, and as the Father hath given me commandment so I do: arise, let us go hence."[6] It was after saying these words that he proceeded to the spots which were to be the scene of his passion. This love which inflamed the heart of Jesus for God, was properly speaking that of all humanity, of whom the Redeemer was the rep-

[1] Ephes. v. 2. [2] Romans v. 19. [3] John iv. 34.
[4] Matt. v. 17. [5] Sum. 3, q. 47, a. 2, ad. 3. [6] John xiv. 31.

resentative; consequently he must have drawn down on us the love and complacency of God, no less than on himself.

Jesus Christ possessed all the conditions requisite for acquiring merits. His works were supernatural, accomplished from supernatural motives and through grace. This cannot be doubted. On the side of God a reward was promised to his acts.

"If he shall lay down his life for sin he shall see a long-lived seed."[1] According to this prophecy a new and holy race was to be the reward of his sacrifice. Again, Jesus Christ was a person in whom God was well pleased, endowed with liberty, and still living in the conditions of earthly pilgrimage. Undoubtedly the soul of Jesus Christ engaged the intuitive vision of God, and under this respect could no more merit than the saints in heaven. But this intuitive vision was granted to him only so far as it was compatible with the work of redemption. It did not yet manifest all its effects in the faculties of soul and body; it left them exposed to the impressions of pain coming from without, and also maintained the possibility of merit. Hence we ascribe no merit to the acts of love proceeding from the clear vision of God, but only to those which had, as a principle, all other kinds of knowledge, and which were consequently free.

The Church expresses its faith in the merits of Christ, in all its prayers, which it always closes with the words, "Through our Lord Jesus Christ." The Council of Trent confirms it in several canons.[2]

Effects of the Sacrifice of Christ.

Jesus Christ consummated and offered his sacrifice for the redemption of the human race. The superabundant merits of this sacrifice, applied to men, have had the effect of ransoming them, that is to say, delivering them from sin, as well as from the evils which sin had drawn upon them, of reconciling them with God and re-opening heaven, on condition, however, that the obligations which the Saviour might impose should be accomplished.

Sin had drawn down on men the wrath of God, had excluded

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[1] Isaias liii. 10.

[2] Sess. 6, can. 2, 10, 26.

them from heaven, and condemned them to be slaves of Satan and hell. The sacrifice of Jesus had the effect to deliver them from all these evils and merit the graces necessary to recover their right to their heavenly inheritance.

The merits of Jesus Christ are sufficient and more than sufficient to expiate the sins of all men and obtain for them the graces of salvation. Such a sacrifice Jesus Christ alone could offer, because as the offence to God by sin is infinite, no man, no angel, could offer an adequate reparation.

Jesus Christ died and offered his sacrifice for the salvation of all men, but all are not saved. Only those who fulfill the necessary conditions can share in the fruits of his redemption. The conditions required to partake of the merits of our Lord and thus attain eternal felicity are: 1st. Faith. Jesus Christ is our master; if we refuse to believe what he has taught, we cannot be united to him, nor participate in his justice in order to be saved. 2d. The observance of the commandments. As king, Jesus Christ imposed laws on his subjects, either to trace the way that leads to their last end, or to enable them to show their entire submission and obedience. 3d. Recourse to the sources of grace which Jesus Christ has instituted. Man was to become like unto Christ. But he cannot of himself transform his heart into new earth, and plant there the divine flowers of virtue, nor quicken it by a heavenly dew. Grace alone can produce this result. God out of pure goodness awakens in our heart the first salutary thoughts and sentiments; but he wishes us then to have recourse to the means which he has established in his kingdom, the Church, prayer, and the sacraments, in order to obtain new graces. These means must give our faith and our observance of the commandments a supernatural and meritorious character, and thus unite us to Jesus Christ, our head.

Jesus Christ as King—The Church as the Channel of the Graces of Redemption.

As God, Jesus has all power over his creatures. As Redeemer he has the right to command men whom he has ransomed, and

impose such conditions as he chooses in regard to the application of the merits of his sacrifice. He solemnly declared himself a king when questioned by Pilate. "Thou sayest it, I am a king."[1] In the Apocalypse St. John portrays him with all the insignia of royalty. "And he hath on his garment and on his thigh written, 'King of Kings and Lord of Lords.'"[2] All men, princes and subjects, must recognize his sway. The royal prophet makes the Divine Father address him: "I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession."[3] He will treat his faithful subjects with love and kindness. "Grace is poured abroad in thy lips."[4] Sooner or later he shall crush his enemies with irresistible power. "Thou shalt rule them with a rod of iron, and shall break them in pieces like a potter's wheel."[5] Commenced on earth, his reign shall endure eternally as the angel announced to the Blessed Virgin Mary. "He shall reign in the house of Jacob forever, and of his kingdom there shall be no end."[6] David saw this: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of uprightness. Thou hast loved justice and hated iniquity; therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows."

Jesus Christ is then a king, and possesses a real kingdom; the royal authority includes the power of imposing laws on subjects. Jesus Christ is consequently a lawgiver, and as he must necessarily sanction his laws by rewards and punishments, he is a judge. He is therefore king, lawgiver, supreme judge.

The Church, his kingdom, was instituted by him to teach his doctrine and to confer on men the sacraments to which he attached his graces, giving her power to impose such conditions as she saw best, assisted by him and enlightened by the Holy Ghost. Thus the Church continues to perform the threefold function accomplished by Jesus Christ himself on earth: teacher, priest, and king.

We may define the Church the society of the faithful, who profess the same faith, and partake of the same sacraments, under

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[1] St. John xviii. 37. [2] Apoc. xix. 16. [3] Ps. ii. 8.
[4] Ps. xliv. 3. [5] Ps. ii. 9. [6] St. Luke i. 32, 33.

the authority of the lawful pastors, the successors of the apostles, and under the supreme direction of the Pope, the successor of St. Peter.

The holy Scriptures designate the Church under various names, the House of God,[1] the City of God,[2] the Holy City Jerusalem,[3] a City set on a mountain,[4] the Kingdom of Heaven,[5] the Kingdom of Christ,[6] the Fold of Christ,[7] the Body of Christ,[8] the Spouse of Christ,[9] a Queen,[10] a Garden inclosed, a Fountain sealed up, Paradise, a Dove.[11] Under these different names the Church is represented as a society enjoying a heavenly origin, an universal extent, a perpetual duration, and unity both interior and exterior.

The Church is also represented both in the Old and New Testament by different figures. These are: the Earthly Paradise, Eve, Noe's ark, the Jewish people, the City and Temple of Jerusalem, a stone cut out of a mountain, that became a great mountain and filled the whole earth,[12] the Seamless Robe of Christ, the Bark of Peter, the two draughts of fish made by order of our Lord, the vessel let down from heaven in St. Peter's vision. These figures show that God is the author of the Church, who governs it, who speaks by it; that it is one, universal, necessary.

The Church is, to conclude, characterized by various parables in the gospels. The parables of the Barn,[13] the Feast,[14] the Net,[15] the Sheepfold, the Flock, the Sheep, the Pasture,[16] the Field, the Vineyard, the Garden,[17] the Mustard Seed,[18] the Ten Virgins.[19] The Holy Fathers explain these parables as representing the Church, as a society, universal, perpetual, exposed to the assaults of Satan, and embracing both just and sinners.

The institution of the Church is not due to the apostles, but to Jesus Christ. They were but the executors of the will and orders of their divine Master. The apostles proclaimed themselves and

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[1] Tim. iii. 5; Heb. iii. 6. [2] Ps. xlvii. 1, 2. [3] Apoc. xvii., xviii., xxi.
[4] St. Matt. v. 14. [5] Luke xiii. 18–20. [6] St. John xviii.
[7] St. John x. [8] Coloss. i. 18. [9] Cant. iv. 8; Apoc. xxi. 9.
[10] Ps. xliv. [11] Cant. ii. 10; iv. 12. [12] Dan. ii. 34.
[13] St. Matt. iii. 12. [14] St. Matt. xxii.; St. Luke xiv. [15] St. Matt. xiii. 47.
[16] St. Matt. xxv. 32; St. Luke xv. 14; St. John x. 9.
[17] St. Matt. xiii. 24; xx. 1; St. Luke xiii. 19. [18] St. Luke xiii.
[19] St. Matt. xxv.

constantly acted as servants or ministers of Christ, and dispensers of the mysteries of God.[1] Hence when they taught, baptized, admonished, or punished, they did so by virtue of the power which the Lord had given them for edification, and not for destruction.[2] Indeed how can we imagine that the apostles could have raised by their own authority, and not by virtue of a power received from on high, an edifice which remains standing, in spite of all the assaults of which it has been the object for centuries, and in spite of all the efforts to overthrow it? Had they been content merely to diffuse some ideas, some truths, among the nations, their undertaking would seem less surprising and incredible, but their aim was to create a new world, and this result only a divine power could attain.

Jesus Christ himself therefore gave them their mission to found the Church. He disposed, regulated, ordained all for the execution of this plan. It was his will that all who believed in him should form a single religious society, which was to last to the end of time; and in this society he established an authority to govern it.

When our Saviour left the world, the apostles in a measure took his place to continue his mission, first in Judea, then throughout the other countries of the world. It was in the designs of God that man should be reconciled with heaven, by means of the triple function of teacher, priest, and king, that Jesus Christ had exercised on earth. This triple function was to continue to be exercised as long as there were men to save, that is, till the end of time. It was the creative word which gave existence to the supernatural world, as the *fiat* of creation had drawn from nothingness the visible world.

This was evidently the will of Jesus Christ when he commanded his apostles to continue his mission: "Go teach all nations, baptizing them, ... and behold I am with you all days, even to the consummation of the world."[3] As long as the apostles teach and through baptism and other sacraments make men partake in the graces purchased by Jesus Christ, to the very

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[1] 1 Cor. iv. 1. [2] 2 Cor. ii. 8. [3] St. Matt. xxviii. 19, 20.

end of time, our Lord is with them. To the end of time then there will be in the Church those commissioned to teach and confer the sacraments, who form one moral person with the apostles to whom the promise was made. We see a similar use of language in the Old Testament, where Moses says to the Israelites on the borders of the Promised Land: "Thou shalt remember all the way through which the Lord thy God hath brought thee for forty years, through the desert to afflict thee, and to prove thee,"[1] yet those whom he addressed were not those who had come out of Egypt and wandered in the desert for forty years, but as their children they were regarded as morally one with them.

In the Church, as in every society, there are rulers and subjects, pastors and faithful: the former invested with authority to govern, the others subject to their authority as we have seen elsewhere.

Jesus Christ founded only one Church. He preached but one faith to men. The Church received the mission of preserving and diffusing the doctrine of Christ, and was established to communicate to all men the revealed truths. If all nations are to embrace the doctrine of Christ, the faith is the same everywhere and for all. If the faith is the same everywhere and for all, it follows that all nations are gathering in one single religious family, in one single Church.

The same conclusion results from the unity of baptism, which is the entrance door of the Church. "One Lord, one faith, one baptism."[2]

The same conclusion is drawn from the unity of the spiritual body of Christ. The Son of God appeared on earth to unite himself to humanity, and lead it to heaven. All men are to form a single body with him in order to be no longer members of prevaricating Adam, but of the new and innocent Adam. This incorporation with Christ constitutes the Church, for the Church is his body, and we are the members of his body, of his flesh, and of his bones.[3] But there is only one Christ and one body of Christ, therefore only one Church.

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[1] Deut. viii. 2. [2] Eph. iv. 5. [3] Eph. v. 30.

Jesus speaks of but one Church, which he will build on Peter, the only foundation. He knows but one fold, one flock, of which he is himself the shepherd, and to which he is to bring his scattered sheep. "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."[1] He dies in order to unite all men, Jews and Gentiles, into one great family; "to gather together in one the children of God that were dispersed."[2] Thus the miracle of Pentecost breaks down the wall of separation, the almost insurmountable barrier that difference of language had raised between nations.

The prophets had already foreseen, in the vista of ages, this one Church, this one mountain to which all the nations were to flock, this one law that was to emanate from Jerusalem. "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem."[3]

Jesus Christ having then founded one Church, in which all men were to enter who wished to be saved, must constitute it in such a manner that it may be easily known. This he has done by rendering it visible, by investing it with characters which distinguish it from societies that falsely lay claim to the title of the true Church. It is easy therefore to recognize that the true Church is no other than the Roman or Catholic Church.

This institution, a kingdom in itself, in this world, but not of this world, with the world arrayed against it, teaching mankind in the name and by the authority of God, with a worship and sacraments through which the redemption purchased by Christ is applied to each soul, stands alone, easy to recognize, in all ages and quarters of the earth.

The Church established by Jesus Christ, his Spouse continuing

[1] St. John x. 16. [2] St. John xi. 52. [3] Is. ii. 2, 3.

his work on earth, must be indefectible. She cannot fail or disappear from the earth; she cannot fall or err from the truth; she cannot mislead men. To be the true Church of Jesus Christ she must be *one*, one in her government, in the union of all her members, one in her doctrine, one in her sacrifice. She must be holy, inciting all to be holy even as her heavenly Spouse is holy, and must be able to show in all ages examples of the most exalted holiness among her children. She must be Catholic, embracing all times and ages, men of all races and colors, the cultivated and the savage, the rich and the poor, the learned and the unlearned. She must be apostolical, deriving her powers and her doctrine by continuous descent and tradition from the apostles, and speaking in their name and by the authority conferred upon them. All these any one who reflects, must admit to be necessary to a full idea of the true Church of Jesus Christ, and they are found in the Catholic Church alone. She alone claims and boasts of her apostolic descent and orders; she alone claims to have held and preserved the deposit of faith through nineteen centuries; she alone speaks with the confidence inspired by that deposit of faith; she alone has her worship and her devotions, in which all can join, for she alone, disregarding all external circumstances and conditions, wins the allegiance of the intellect and the heart, so that at her altar men of every race, strangers to one another in language, government, manners, can kneel side by side all at home, children of the one Church and of the one God.

The very charges made against the Church are proofs. Men denounce her for claiming infallibility for her highest tribunal, the Sovereign Pontiff and the Councils. Can she be the depository of God's truth and err? They assail her for holding up to our veneration those of her children whose eminent sanctity makes them models. Can she be of God and not be holy? They blame her for not being narrowed down to the prevailing ideas of the time in each country, for being one, a kingdom by herself. Could she be ever fluctuating and be of God, in whom there is no change?

To belong to this Church is the greatest of blessings; and it claims justly our deepest love and reverence.

"My son," says the wise man, "hear the instruction of thy father, and forsake not the law of thy mother."[1] The Church acts as a real mother toward us, from the first instant of our existence to the last. We had scarcely opened our eyes to the light of day, when she lovingly took us into her arms, and by the sacrament of baptism made us children of God. As our understanding developed, the Church initiated us to those sublime truths which the wise men of antiquity sought so earnestly, but never succeeded in attaining. Out of the Church there has been naught but confusion and wandering; no one has been able to guide the nations that abandoned her; many of the wretched have done naught but vacillate in their faith, till they laid their wearied heads in the tomb, after having their whole life long sought to grasp deceitful lights, and peered out in vain for a glimpse of a light-house amid the stormy waves of error. We have not been thus tempest-tossed, because we have had the Church as our guide; we have safely steered our bark through the angry billows, because we kept our eyes fixed unwaveringly on the luminous doctrine of the Church. How shall we recognize the maternal solicitude with which the Church has constantly nourished us with the Divine Word? She has asked but little of us, a filial docility, a faithful attachment to her teaching, a prompt submission to her decisions.

The Church is a sure guide not only for our understanding, but also for our will. She says to us all: "Come, children, hearken to me, I will teach you the fear of the Lord."[2] When nations caught and dragged away by the whirlwind of passion no longer respect any law, the Church raised her voice, and like Moses descending from the mountain, proclaimed to them the commandments of the Lord, which were then listened to in silence. This spectacle, which history has frequently presented to us, is daily renewed in the human heart, which is a microcosm, a world in miniature. Fierce, violent passions assail the heart of the young man; he is bewildered, he is about to yield to the force of the violent undertow: but the voice of the Church reaches him, it

[1] Prov. i. 8. [2] Ps. xxxiii. 12.

recalls him, it reminds him of the divine law of confession. Suddenly the storm ceases, innocence is saved. Independently of the general laws by which the Church regulates our life, she sends us her ministers, to stand like guardian angels beside us, instructing, warning us, encouraging us incessantly to good. "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts."[1] We should in vain flatter ourselves that we were faithful children of the Catholic Church, if we despised either her general laws, or her particular precepts. Our attachment to the Church increases or diminishes in the same degree that we fulfill or neglect to fulfill her will. If we are at times tempted to see justly or unjustly, transgressors of the law as ministers of religion, let us remember that the chair of Jesus Christ has succeeded the chair of Moses, and that there is always occasion to apply these words of our Saviour: "All things whatsoever they shall say to you, observe and do [provided it is not opposed to the teaching and precepts of the universal Church], but according to their works do ye not."[2]

As a tender mother, the Church fortifies us by means of the supernatural helps of which she is the depositary and dispenser by the divine commission. After she has given us the life of grace, by the sacrament of baptism, and when we had reached the full use of reason, she nourishes us with a heavenly food, the Body of our Divine Saviour. Who could ever forget that happy moment, when for the first time the King of Heaven comes to dwell in his heart?

When man has spent six days in the occupations of his earthly life, the blessed sound of the bell comes to warn him to abandon his labors, in order to think of his soul, his God, another life, and to obtain a foretaste of his union with God in the heavenly Jerusalem. The Church brings him to the foot of the altars, which inclose the bones of her dearest children, the martyrs. When the violence of persecution forced her to abandon a country, she did not forget to carry with her those precious remains, to excite and fortify by their presence the faith of her other chil-

[1] Malachias ii. 7.

[2] St. Matt. xxiii. 3.

dren. The holy sacrifice begins; multitudes of blessed spirits descend from heaven to adore the Saviour, who offers himself under the appearances of bread and wine. The sentiments which penetrate the soul at that moment, and the graces which she derives from the fountain open on the altar, give him strength to combat and vanquish in the coming week all temptations that arise, and to bear with patience all the miseries of life.

The priestly ministry embraces in its action all the important circumstances of human life. By confirmation the Church fortifies the young hearts against the dangerous allurements of the world. Happy those who never cease to follow faithfully the standard of Jesus Christ! Then comes the moment when a serious determination is to be taken as to a career to be entered on and followed to the end of life. The Church joyfully introduces into her sanctuary files of young men, in whom she sees the sublime vocation to the priesthood; she makes them prostrate themselves at the foot of the altar, and consecrates them to the service of the Most High. To the Christian virgin who wishes to renounce earth and please only her Saviour, she gives the vail, beneath which she will remain hidden from the eyes of the world, and will begin to lead, in the silence of retirement, an angelic life. But the Church has also words of blessing for another state, in which the heart lives less undividedly for God, for a state in which it is bound by earthly ties. These ties, it is true, embrace an earthly dust, which must ere long be scattered; but as they are contracted in the Church, which is the outer court of heaven, and under her benediction, they derive from it a holy character.

The roses of life have shed their petals; man reaches the term of his earthly career. The Church sends her minister into the palace of the rich and the hut of the poor, to console the latter, who is deprived of everything, and to offer to the other, whom perhaps those around cruelly try to deceive as to his condition, the only real consolations, the consolations of religion. The soul soars away with the last sigh and stands before the tribunal of God. The Church, that loving mother, accompanies her with her prayers; she extinguishes the fires of purgatory with the

blood of Jesus Christ, which she offers to God. Friends and neighbors at last forget the dead, the Church does not forget him; she bids her ministers remember him daily at the altar. She even accompanies our body to the tomb that it may rest in holy ground till the last trumpet sounds to awaken it from the sleep of death.

It is true then that the Church, like a tender mother, assists us in all our ways. Let us show ourselves ever her faithful children; listen with docility to her teachings; fulfill her commandments punctually, and have recourse with pious eagerness to the means of sanctification which she offers us. Let us say with Bossuet, the great Bishop of Meaux: "O holy Roman Church, Mother of Churches and Mother of all the faithful, Church chosen by God to unite all his children in the same faith and the same charity, we shall ever hold fast to thy unity by our very heartstrings. If I forget thee, O Church of Rome, may I forget myself! May my tongue wither and lie useless in my mouth, if thou art not always first in my memory, if I put thee not at the head of all my canticles of joy." Let us also remember these other words of the same bishop: "In gratitude for the gift of God, the seal of which is impressed upon you, pray without ceasing for his Church; pray, melt into tears before the Lord. . . . . Tremble at the very shadow of division; think of the misery of the nations which, bursting the bonds of unity, break up into so many fragments, and behold at last in their religion only the confusion of hell and the horror of death. . . . . Against these fickle minds and this deceitful charm of novelty, let us oppose the rock on which we are built, and the authority of our tradition, which includes all ages past, and the antiquity which connects us with the very origin of all things. Let us walk in the paths of our fathers, but walk with their pure and simple life, as we desire to walk in the purity of the ancient faith."

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